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OBSERVATIONS
ON THE
NATURE, KINDS, CAUSES,
AND PREVENTION OF
INSANITY,
LUNACY,
OR
MADNESS.

BY THOMAS ARNOLD, M. D.

VOL. I.

CONTAINING
OBSERVATIONS ON THE NATURE, AND VARIOUS
KINDS OF INSANITY.

Ταράσσει τὰς ἀνθρώπους, ἢ τὰ πράγματα, ἄλλοι
τὰ περὶ τῶν πραγμάτων δόγματα.

EPICETI *Enchirid.* Cap. X.

*Men are not disturbed by things themselves; but by the
opinions which they form concerning them.*

And moody Madness laughing wild
Amid severest woe.

GRAY.

LEICESTER:

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NOSTER-ROW, AND T. CADELL, IN THE STRAND,
LONDON. M.DCC.LXXXII.

Eumenidum veluti demens videt agmina PENTHEUS,
Et solem geminum, & duplices se ostendere Thebas :
Aut Agamemnonius scenis agitata ORESTES,
Armatam facibus matrem & serpentibus atris
Cum fugit, ultricesque sedent in limine Diræ.

VIRGILII Æneidos, Lib. IV. v. 463.

*Like PENTHEUS, when, distracted with his fear,
He saw two suns, and double Thebes appear,
Or mad ORESTES, when his mother's ghost
Full in his face infernal torches tost ;
And shook her snaky locks : he shuns the sight,
Flies o'er the stage, surprized with mortal fright ;
The furies guard the door, and intercept his flight.*

DRYDEN'S VIRGIL.



P R E F A C E.

IT is with much diffidence that I offer to the public the following observations. They were written at intervals, in the midst of many interruptions from professional, and other necessary engagements; and contain but a short, and imperfect inquiry, on a subject, which is of too much consequence to mankind not to merit a full, and accurate investigation. But whatever may be their defects, they have at least the merit of being founded on observation, and experience: and though they offer but merely the outlines of an important object, it is not the chimerical delineation of an imaginary form which they exhibit; it is
not

not a fancy-piece ; but a real copy, how little soever it may discover the hand of a master, drawn with some care and exactness immediately from nature.

As it is not every painter who can give a just, and striking representation of his original ; so I am sensible that it is not every one who pretends to be an observer of nature, who can discern her genuine and characteristic features ; or make a true copy of them for the use, and information of others. How far I have succeeded, in this respect, must be left to the decision of the few who have had the opportunity, and possess the abilities, of being well informed in this matter.

THE definitions, and the arrangement,

ment, of the several species, and varieties, of Insanity, have at least a claim to novelty : and I flatter myself that, while they convey to the reader clear, and distinct, ideas, relative to a disorder which has hitherto been very imperfectly understood, and of course very inaccurately defined, they will be found to possess a kind of merit, which ought ever to hold the first place in all our medical researches, that of leading to greater certainty, and precision, in our knowledge of the disorder, and to greater efficacy in our methods of cure.

T H I S part of the work I have endeavoured to execute according to the ideas of SYDENHAM ; to whose recommendation “that every disease should
“ be

“ be reduced to certain, and determi-
“ nate species, with the same care, and
“ accuracy, with which we see botanists
“ define, and arrange, the species of
“ vegetables, *”—we are indebted for
the valuable performances, in this way,
of SAUVAGES, LINNÆUS, VOGEL, and
CULLEN, writers of the first character
in the medical world, who have taken
an extensive range through the whole
field of diseases; and whose successful
labours in this, and other branches of
medicine, in chemistry, and in natural
history, will carry down their names
with honour to the latest posterity.—
My enquiries of this kind take a less
ambitious scope, and are content to be
confined within the narrow boundaries
of

* *Opera Universa. Præfatio. p. 13.*

of one disease: and I shall esteem myself happy, if a more limited attention, joined to careful observation, and diligent assiduity, shall enable me, like the inferior statuary of HORACE,† to express with accuracy the hairs, and the nails, though less fitted to design and execute a greater work; and if while *they* acquire immortal reputation by defining, and reducing to order, the whole catalogue of diseases, I may have the good fortune to labour with success, and approbation, in my lesser department, and to advance, if but a few steps, farther than my illustrious predecessors, in the knowledge of a disorder, which I have made it my peculiar province to cultivate, and improve. I

† *De Arte Poetica.* v. 32

I am sensible, indeed, that my enumeration, and definitions, of the several species, and varieties, of Infinity, are still very incomplete; and that in some instances they may possibly be erroneous. Farther experience, and observation, may enable me to correct errors, and to supply deficiencies: and as truth, and the advancement of useful knowledge, are the chief objects of my inquiries, I shall always have improvement in view; and shall never scruple to add, or to retrench,—to correct, or to retract,—as longer experience, and more exact observation, shall suggest.

THOUGH this kind of arrangement of diseases, recommended by SYDENHAM, and attempted by the above-

bovementioned eminent writers, is an imitation of the botanical arrangement invented by modern naturalists, and now so greatly improved by the wonderful industry, and comprehensive genius, of the late illustrious LINNÆUS; yet it ought to be remembered that *diseases* are incapable of that permanent uniformity of character, and of that exactness of discrimination, which so much facilitates the distinction, and arrangement, of *plants* and *animals*: and that while the *two latter* can only be mixed, and confounded, to a certain degree, by the production of *hybrid*, or mule species, which are far from being common, or numerous, and are incapable of propagating their kind; *diseases* may be combined in an infinite
variety

variety of degrees, and proportions, and varied without end.

T H I S necessary inconvenience no care, or attention, can obviate : but there is another, and accidental one, into which SAUVAGES has frequently run, which might readily be avoided ; and that is, the not adhering strictly to the Linnæan method, of distinguishing the species by proper specific definitions. Instead of thus distinguishing them, he has sometimes taken the name, and the distinction, solely from an internal cause, which could seldom be discovered early in the disorder, and which in many cases could not be certainly known till after the death of the patient. But as some uniform, and permanent, differences,

ferences, in the number, position, and form, of certain parts, constitute the only proper generic, and specific, distinctions, of plants ; so some obvious, and essential differences in symptoms, are the only ready, and infallible means, of distinguishing disorders : the distinction from causes being exceedingly vague, and uncertain : and though the knowledge of causes be of the greatest importance in the cure of diseases, the introduction of them into the specific definitions, or otherwise employing them to distinguish the species,—to the neglect of definitions drawn from the obvious and essential symptoms,—serves rather to confuse than to inform ; and unnecessarily multiplies species to an amazing degree. Cases ought to be enumerated

ted, as far as they are known ; but let them be enumerated in their proper places ; and never enter into the definition either of genus, or species, unless where they are perfectly obvious, and no obvious, permanent, and essential symptoms, can be discovered. An arrangement of diseases formed upon a plan of exact adherence to such a method, might be attended with much difficulty, and trouble, in the execution ; but would, I apprehend, abundantly repay the labour bestowed upon it, by its simplicity, accuracy, and practical utility.

W I T H a view to illustrate the species, I have subjoined a considerable number of particular histories of Insanity, transcribed from practical writers.

ters. It was often difficult, and sometimes impossible, to find such as exactly corresponded with my definitions; owing to the frequent combination of symptoms, already mentioned. For this reason, some of my species will be found, perhaps, but imperfectly illustrated by the histories adduced; and others will be unaccompanied with any history, because I could meet with none that would in any tolerable way answer my purpose.

F O R the convenience of such of my readers as may be not at all, or but imperfectly acquainted, with any other language besides their own, I have given translations of the passages quoted from Greek, Latin, or French writers. Why I have left a few untranslating, will be obvious to the learned reader.

As, in the course of my reading, I have frequently experienced much inconvenience ; often a great waste, and sometimes a total loss, both of time, and labour ; by a loose, and negligent mode of reference from one author to another ; an imperfection from which the references even in the inestimable writings of the accurate MORGAGNI, and the no less accurate HALLER, are not perfectly free ; I have not only been, in general, so full in my references, as to render them as extensively applicable as may be to the various editions ; but have also drawn up, for the emolument of the learned reader, a catalogue of the principal books quoted, or referred to, with an account of the editions made use of, in these observations.

LEICESTER,

Feb. 23. 1782.

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On a revifal of the enfuing fheets, feveral errors, chiefly literal, have been obferved. The following are the moft material.

- p. 5 l. 19. *read* whence *often* arofe
 8 l. 14. *for* pur *read* per
 23 l. 4. — *this* — *theſe*
 26 l. 21. *read* in the leſs, &c.
 22. *for* in *read* on
 28 l. 21. — *it* — *its*
 37 l. 14. — *ſometime* — *ſometimes*
 39 l. 16. — *ἀθυμῖν* — *ἀθυμῖν*
 40 l. 20. — *qe* — *be*
 46 l. 1. — *cogitationi* — *cogitationi*
 48 l. 11. — *paſſages* — *paſſes*
 60 l. 7. — *have* — *had*
 62 l. 4. — *faculties* — *operations*
 66 l. 2. — *better* — *little better*
 75 l. 15. — *active* — *actual*
 84 l. 20. *dele* an
 90 l. 7. *for* omnes — *omnium*
 110 l. 3. *dele* moſt
 131 l. 25. *for* οὐρανῶν — *οὐρανῶν*
 155 l. 10. — *SWEDENBURGH* — *SWEDENBORG*
 168 l. 9. — *projicerat* — *projiceret*
 191 l. 1. — *perſpecuity* — *perſpicuity*
 236 l. 23. *dele* even
 238 l. 16. *for* noſtalgic — *noſtalgic*
 232 l. 24. — *pallucid* — *pelluced*

In ſeveral places *for* *ideotiſm* *read* *idiotiſm* ; and *for* *SCHENCHIUS* *read* *SCHENCKIUS*.

SECTION I.

INTRODUCTION.

AMIDST the many useful discoveries and improvements which the several branches of medical, as well as every other species of knowledge, have for the three last centuries been continually receiving; as the natural consequence of that facility with which science has been diffused since the happy invention of the art of printing: — but more especially, amidst the rapid and almost daily accumulation of medical science for the last hundred and ten or twenty years, since the establishment of philosophical societies, * and the publication of literary

* The *English Royal Society* may date its commencement from the meetings of some learned men at Dr. WILKINS's lodgings in *Wadham College* in Oxford, about the year 1645; which they continued without intermission till the year 1658, when being dispersed, they afterwards renewed their meetings in London, and from that time usually assembled at *Gresham College*; and were incorporated under the title of the *Royal Society* by *Letters Patent* from King Charles the Second in the year 1660. SPRATT's *Hist. of the Royal Society*.—The Society began to publish its *Transactions* in 1665. HALLER.

The *Royal Academy of Sciences* at Paris was first established by order of Lewis XIVth: in 1666; but not incorporated till 1699.

See

4 INTRODUCTION.

rary journals, § have not only much increased that facility of diffusion, but have greatly contributed to the advancement of sound philosophy, by promoting a free and liberal spirit of inquiry; in consequence of which, the whimsical inventions of a childish and undisciplined fancy have been taught to give way to the severest inductions of correct and manly reasoning from facts and experiments: — amidst such large and splendid acquisitions of knowledge, it is matter of surprise, that the most important branches of the *Healing Art*, — the *History of Diseases*, — and the *Method of curing them*, — should have hitherto received so little proportional improvement.

O F

See *Histoire du Renouvellement de l'Academie Royale des Sciences en 1699, & les Eloges Historiques*, &c. par M. de FONTENELLE. Tom 1. p. 27.

The *Accademia dell' Cimento* at Florence was instituted in 1657 by Leopold, Grand Duke of Tuscany; and began to publish in 1667.

The *Ephemerides Naturæ Curiosorum* were first presented to the world in 1670.

§ The *Journal des Sçavans* commenced in 1655, and has with little interruption, continued for above a hundred years.

The *Acta Eruditorum* of Leipzig, first make their appearance in 1682, and are now continued under the new title of *Commentarii de rebus in scientia naturali & re medica gestis*.

INTRODUCTION. 3

OF this very small accession to practical improvement, we have no where, perhaps, a more remarkable instance, than in that class of disorders which is the object of my present consideration. Little, very little, has been communicated to the world on this important subject, by modern writers. They who have been obliged to treat of it, as a matter of course, in delivering a regular system of medical practice, have for the most part given little else but mere compilation, — and have almost wholly borrowed, either directly or indirectly, from the truly practical writings of the ancient Greek and Roman physicians. And if at any time a man of science and observation, quitting the trite and illiberal practice of transcribing, and retailing, what is already to be found in almost every author who has gone before him, and of writing a *new treatise* which shall contain not a single article of *new matter*, has ventured to throw out some original facts, or to hazard some new and ingenious reflections, tending to open our views, and spread a clearer light over the nature of these obstinate and obscure disorders of our best and noblest faculties, they

A 2
have

4 INTRODUCTION.

have usually been few and solitary, and amidst the more plentiful remains of antiquity, as Virgil speaks on another occasion,

“ *Apparent rari nantes in gurgite vasto.* ”

And, to add to our mortification, we have not been so happy as to retain all that the antients knew on this important subject; having lost their most general, and, if we may believe them, scarcely ever failing method of cure. †

EXTRA-

† It will be obvious to every one who is but slightly acquainted with medical matters, or has the smallest familiarity with the Greek and Latin Classics, that I here allude to the noted method of curing these disorders by the *Use of Hellebore*; a *lost Art*, to which the moderns, who have written much to little purpose about the thing, have at least the merit of giving a name,—and which is now pretty generally known by the title of *Helleborism*. Of the great deal that has been said upon the subject, I shall content myself at present with a *few Extracts*;—One from the learned and elegant Dr. LORRY's epistle to his friend Dr. Le MONNIER prefixed to his treatise *De Melancholia*,—a book which contains much excellent matter both *old* and *new*, but which is obscured, and rendered of less value, by an indulgence in too minute a theory, and too servile an attachment to the doctrines and hypotheses of the antients;—my *other extracts* shall consist of a few passages, out of the many that might be brought together, alluding to this practice, from several of the Classical writers of antiquity.

“ *Meministi porro, says Dr. LORRY, in felicibus illis colloquiis, quibus jam frui vix datur, actum sæpius inter nos fuisse de melancholia; non unam esse ejus naturam sæpius diximus; alteram scilicet legibus regi atque administrari mechanicis advertebamus; alterius*

INTRODUCTION. 5

EXTRAORDINARY as this stationary, if not indeed retrograde state of medical knowledge

alterius mirebatur effectus, non solum omnem iudicii captum superantes, sed & vulgarem ordinem physicarum legum eludentes. Unde sæpe incerta medendi methodus & titubantis artis tacitus timor. Actum etiam inter nos de veterum HELLEBORISMO, miserrimæque hodiernorum Insanorum sorte, quos nimium ars dedignatur, dum mavult impotens dici, quam anxie atque delicatæ curationis fastidia tolerare. Nec minus tamen stupebamus antiquiores medicos passim de eorum fanaticæ, tanquam de ARTE VULGATISSIMA loquentes." Tom. I. p. X.

You remember too, that in those delightful conversations, which we have now but little opportunity of enjoying, we frequently considered the subject of Melancholy; we agreed that it was of more than one kind; and observed that while one was governed and regulated by mechanical laws; another appeared wonderful in its effects, and not only beyond our comprehensions, but out of the reach of the common order of physical laws. Whence arose an uncertain method of cure, and a secret distrust of an art so little secure of the success of its proceedings. We considered, likewise the HELLEBORISM of the ancients, and the unhappy lot of the modern INSANE, on whom art bestows too little of its regard, while it chuses rather to acquiesce in the charge of impotency, than to undertake the disagreeable office of attempting a cure which must be accompanied with the most anxious feelings, and require the minutest attention. Nor did it appear less wonderful, that the ancient physicians should on all occasions speak of their cure as of an ART UNIVERSALLY KNOWN.

— Vide etiam MERCURIALIS varior. *Lectio. lib. 2. cap. 25. Opusc. Aureor. p. 411.*

The Latin Poets frequently allude to this noted method of curing Insanity; and of such specific virtue was Hellebore esteemed for clearing and invigorating the intellectual faculties, that it was not unfrequently used by men who were engaged in literary and philosophical pursuits, as will presently be seen from PLINY and AULUS GELLIUS, with a view to strengthen the understanding, and to prepare it for the nicer parts of composition,

the

6 INTRODUCTION.

ledge in these disorders may seem ; it will, perhaps, appear less wonderful, if we consider, that their peculiar nature has necessarily
confined

the more difficult researches of critical inquiry, or the more accurate investigation of moral or metaphysical truth.

HORACE alludes to it, on several occasions, as a well known Practice. Speaking of a happy madman, he says, —

Hic ubi cognatorum opibus curisque relictus,
 Expulit ELLEBRO morbum bilemque meraco,
 Et redit ad sese : Pol me occidistis, amici,
 Non servastis, ait ; —

Epist. 2. Lib. II. v. 136.

*He, when his friends, at much expence and pains,
 Had amply purg'd with HÆLLEBORE his brains,
 Come to himself — “ Ab ! cruel friends ! he cried,
 “ Is this to save me ? Better far have died,
 “ Than thus be robb'd of pleasure so refin'd,
 “ The dear delusion of a raptur'd mind.”*

FRANCIS.

In another place, to express a great degree of madness, he says —

— tribus ANTICYRIS caput insanabile —

De Arte Poetic. v. 300.

— *A Head so disordered as not to be curable even by three*
 ANTICYRAS. —

— the Islands of ANTICYRA, of which there were only two, being famous for producing great plenty of HÆLLEBORE, and for the cure of this disorder by a judicious and safe exhibition of so herculean a remedy.

In one of his Satires, in which he copiously illustrates the
Stoical

INTRODUCTION. 7

confined the treatment of them, and consequently the information which experience alone is capable of affording, to a few individuals ;

Stoical doctrine, — “ that all are mad who are not wise and virtuous,” — are the following passages ; —

“ Danda est ELLEBORI multo pars maxima avaris :
Nescio an ANTICYRAM ratio illis destinet omnem.”
Sat. 3. Lib. II. v. 82.

*Misers make whole ANTICYRA their own ;
Its HELLEBORE'S reserv'd for them alone.*

FRANCIS,

— Verum ambitiosus & audax.
Naviget ANTICYRAM.

Ib. v. 165.

*But if your breast with bold ambition glows,
Set sail where HELLEBORE abundant grows.*

FRANCIS.

OVID, in the fourth Book of his “ *Epistolæ ex Ponto*,” in the conclusion of the third Epistle, has the following lines ; —

“ Littus ad Euxinum, si quis mihi diceret, ibis,
Et metues arcu ne feriare Getæ ;
I, bibe, dixissem, purgantes pectora succos :
Quicquid & in toto nascitur ANTICYRA.”

*To Pontus thou shalt go, whoe'er had said,
And dread the wound from Getan bow that flies ;
Go purge, I had replied, and clear thy head,
Go drink whatever ANTICYRA supplies.*

PERSEUS alludes to this celebrated medicine for purging the brain, and curing madness, in the sixteenth verse of his fourth Satire, where he tells NERO, that, instead of taking upon him-
self

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duals; and that of those few, by far the greatest number, have unfortunately been almost totally ignorant of medical matters.

For

self the great and weighty task of government, which demands much experience, and sound judgment, he ought rather to take the most powerful medicines to clear his understanding —

—— “ANTICYRAS melior forbere meracas.”

Thou hast not strength such labours to sustain :

Drink HELLEBORE, my boy, drink deep and purge thy brain:

DRYDEN.

PLINY, in his natural history, gives a pretty long account of both kinds of HELLEBORE; from which a short extract will serve to illustrate what has been already quoted above.—“*Nigrum* (Hellebori Genus) purgat pur inferna. Candidum autem vomitione, causasque morborum extrahit, quondam terribile, postea tam promiscuum, ut plerique studiorum gratia ad pervidenda acrius quæ commentabantur, sæpius sumptitaverint. CARNEADEM responsurum ZEONIS Libris: Drusum quoque apud nos — constat hoc medicamento liberatum comitali morbo in ANTICYRA insula. Ibi enim tutissime sumitur, quoniam (ut diximus) *Sesamoides* admiscet.”

LIB. 25. C. 5 P. 457.

“BLACK HELLEBORE purges by stool. But WHITE HELLEBORE acts by vomiting, and expels the causes of diseases; it was formerly dreaded as a violent medicine; but its use in time became so familiar, that it was common for men of study to take it frequently, in order to sharpen the faculties, and enable them more clearly to comprehend the whole extent of their subject. CARNEADES took Hellebore when preparing to answer the writings of ZENO; and we are assured that our countryman DRUSUS—was freed from the Epilepsy, by the use of this medicine in the island of ANTICYRA; where it is taken with most safety, in consequence of their mixing with it, as I have formerly observed, the herb *Sesamoides*.”

I N T R O D U C T I O N. 3

For as Infanity of every species, besides the exhibition of proper medicines, and an exact attention to regimen, generally requires a particular management, which cannot easily be accomplished without an appropriate apparatus, a house adapted to the purpose, and servants who have been properly instructed, and much conversant with such kinds of patients; it has always been found convenient, and frequently absolutely necessary, to put unhappy sufferers of this sort, under the care of those persons, who, however ill qualified as to the knowledge of medicine, are furnished with the requisite conveniencies for their government and safety,

B and

I shall conclude this long note with the following passage on the same subject from AULUS GELLIUS.—“CARNEADES academicus scripturus adversum stoici ZENONIS libros superiora corporis HELLEBORO CANDIDO purgavit, ne quid ex corruptis in stomacho humoribus ad domicilia usque animi redundaret, et CONSTANTIAM VIGOREMQUE mentis labefaceret: tanta cura tantoque apparatu vir ingenio præstanti ad refellenda, quæ scripserat Zeno aggressus est.”

CARNEADES the academic, when preparing to answer the writings of the stoic ZENO, purged himself upwards by means of WHITE HELLEBORE; that there might be no foul humours in his stomach to overflow the habitation, and injure the FIRMNESS AND VIGOUR, of his mind. With so much care and preparation did a man of excellent parts enter upon the refutation of ZENO's writings!

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and have made it their particular province to undertake the CONFINEMENT of the INSANE, whatever may be their pretensions, or abilities, to effect a CURE.

MEDICAL people, therefore, being in a great measure excluded from this branch of practice, can have little or no valuable experience in these disorders; and of the few whose situations have afforded ample room for observation in this way, how small a number have seen it proper to throw what is so conducive to their private emolument into the public stock!

I cannot hope, I do not pretend, in the small compass of this essay, to supply these defects. To give a true and complete history of INSANITY in all its variety of appearances,—to enter minutely and specifically into the investigation of its causes,—to lay down clear, exact, and sufficient rules of prevention,—to invent, and to delineate with accuracy and precision, experienced and efficacious methods of cure in every species of this disorder,—would require more than the labour

I N T R O D U C T I O N. 11

labour of one man, or of one age ; and whenever it shall be accomplished, must be the object of a much larger treatise than I have any thought of laying before the public at present. Hereafter I may endeavour to do something towards the completing of such a plan ; and I am not without hope that the diligent observation even of one man, conducted with a steady attention to so great and important an object, may do more than could be expected when we take a retrospective view of the small advances that have hitherto been made, in a series of ages, by the numbers who have had no such plan in prospect : at least it is my intention, at some future period, if I have life and health, to offer to the world as full, and exact a description of the *Nature, Causes, and Cure of the various kinds of Insanity*, as my small abilities, aided by no small experience in these deplorable maladies, will enable me to execute.---This essay will, in the mean time, sufficiently attain its end, if, by acquainting such of the less informed part of the public, whom it may most concern, with the great variety of those disorders which are called by the general appellation of

B 2 MADNESS,

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MADNESS, INSANITY, or LUNACY; many of which, contrary to what seems commonly to be imagined, require very different, and some very opposite methods of cure; it shall in any degree contribute to put a stop to the usual practice of imprudently trusting their unhappy friends, who have the misfortune to be afflicted with so various, terrible, and obstinate a disease, to the common empirical practice of indiscriminate evacuation, not to mention harsh and cruel treatment, in the hands of any illiterate pretender: — and if, by more clearly explaining some points relative to the nature and symptoms of Madness, by enumerating its several causes, by cautioning against some which are in a great measure in our own power, and by pointing out probable methods of preventing so humiliating a degradation of our reasoning faculties, it shall not only tend to eradicate some errors and prejudices relative to these matters, which have been deeply rooted, and almost universally approved and propagated; and consequently to point out some improvements both in our knowledge, and practice, relative to this disorder; but shall be successful

cessful in persuading many of my fellow-creatures to that temperance and moderation in the whole of their thoughts and conduct, which will in every respect be conducive to their ease and happiness, and will almost infallibly secure to them those greatest of earthly blessings—a *healthful body*, and a *sound mind*.

It not being the object of my plan to take a complete view of my subject, but only to go through an inspection of some parts of it, and to throw out a few hints and observations which I imagine may not be altogether void of utility; I shall depend much on the candid indulgence of the intelligent reader,—who will not expect a full and elaborate treatise, where but a short essay was intended; which it is presumed, may have its value, though much will necessarily, and from the very nature of the design, be left imperfect;—as a rough sketch, containing only the outlines, and those but rudely marked, and faintly traced, of a future painting, may not be destitute either of use or beauty, though greatly deficient in almost every part, and falling infinitely short of a finished piece.—
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14 I N T R O D U C T I O N.

Such readers, therefore, may find much room for cavilling, who are not disposed to judge with candor; and to whom the triumph of literary ostentation, or the gratification of literary malevolence, can afford more satisfaction than the discovery of truth, or the advancement of the public good.

It may here be proper to observe, that throughout this essay, unless where otherwise expressed, I shall use the words MADNESS, INSANITY, and LUNACY, as *synonymous terms*; and as conveying the complex idea of all those disorders, excepting such as shall hereafter be mentioned, in which the faculties of the mind are very considerably, if not, principally, or solely affected; — in which its *imagination is disturbed, its affections are perverted, and its judgment is depraved.*

S E C T I O N

SECTION II.

*Whether INSANITY prevails more in
ENGLAND than in other Countries.*

INSANITY, especially of the melancholy kind, has been commonly supposed to prevail so much more in this island than in any other part of Europe, that it has acquired among foreigners the denomination of the *English Disease*. † How justly, might be difficult

† This opinion of *foreigners* that the English are peculiarly liable to what he terms *Nervous Distempers, Spleen, Vapours, and Lowness of Spirits*, furnished the late Dr. CHEYNE with the title of his book, called, *The ENGLISH MALADY*; the publication of which he had been induced, as he tells us, to hasten, by “the late frequency and daily increase of wanton and uncommon self-murderers, produced mostly by this *distemper*; and their blasphemous and frantic apologies grafted on the principles of infidels;—to try what a little more just and solid philosophy, joined to a method of cure, and proper medicines could do, to put a stop to so universal a LUNACY and MADNESS.” —————
CHEYNE'S English Malady. Preface p. 3.

SAUVAGES among the *species of Melancholy*, has one under the title of *MELANCHOLIA ANGLICA*, or *English Melancholy*; by which he means that disposition to *suicide* so frequent among the English; and though he allows that the same disposition to *suicide*

ficult to determine. There is, I believe, some foundation for the supposition; though, perhaps, much less than is generally imagined. This is certain, that it is not uncommon among the French, as their medical writings abundantly testify. I am inclined however to allow that they have less of it, so far as the passions are concerned, than any *other nation in Europe*; — I should not, perhaps, greatly err were I to add, than any *other civilized nation in the world*.

S O M E

suicide is not uncommon among what he calls *Melancholy Maniacs*, yet *English Melancholy*, he tells us, differs from all others in being unaccompanied with fury, or any very grievous affliction, and owing its existence merely to *Lowness of Spirits* and *Weariness of Life*. This horrid act is chiefly, he says, committed by such as have thrown aside *all religion*, and have so little fortitude of mind, as to be incapable of bearing the common afflictions of human life.

“Apud Anglos—frequens est suicidium ob tedium vitæ, quæ capti languidi, mœsti, omnium remediorum pertæsi, res suas componunt, testamenta scribunt, amicis per epistolas dein transmittendas valedicunt, & deinde laqueo, veneno, vel alio modo vitæ suæ finem imponunt; quod criminis genus admittunt illi qui religionem omnem exuerunt, & ita debili sunt animo, ut ærumnas vitæ humanæ sustinere nequeant.—Pluribus *maniacis melancholicis* suicidium familiare est; ast MELANCHOLIA ANGLICA in hoc discrepat ab aliis, quod sine ullo furore, aut gravi ærumnâ, ex solo vitæ tædio tranquille mori decernant,” *Nosolog. Method. Tom. 3. Par. 1. vol. 4 p. 390.*

SOME of the most powerful causes of this kind of Insanity are—*religion*,—*love*,—*commerce*, and the various passions which attend the desire, pursuit, and acquisition of riches,—every species of *luxury*,—and all violent and permanent attachments whatever.—These causes less affect the French than most other nations.—As to *religion*, they are much in the same situation with all other true catholics. Pardon for sins of all sorts and sizes, is so easily obtained in every popish country, that very few true believers, as all good catholics undoubtedly are, in the comfortable doctrine of the absolving power of the priesthood, can be supposed to be much troubled with *religious melancholy*. Not to mention that a religion whose chief characteristic is superstition, must be much less apt to produce **Me-**lancholy, than one that has less superstition, and more enthusiasm in its composition.* In

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* See an excellent paper of Mr. ADDISON's on these two opposite deviations from true religion, in the *Spectator*, vol. 3d. No. 201.—See also some good observations on the same subject in HUME's *Essays*, p. 105.—“*The Roman Catholic Church seems indeed, says Mr. ADDISON, in the abovementioned paper, irrecoverably lost in this particular. If an absurd dress or behaviour be introduced into the world, it will soon be found out and discarded;*”

one the heart and affections are but little concerned;—in the other they are the first and principal agents. The one is ever furnished with some ready ceremony—some convenient penance—to atone for every transgression,—while the other, though it often elevates its adherents with raptures of assurance, yet, at other times, it depresses and overwhelms them with the deepest despair;—and in both ways,

discarded; on the contrary, a habit or ceremony, though never so ridiculous, which has taken sanctuary in the church, sticks in it for ever. A Gothic bishop perhaps, thought it proper to repeat such a form in such particular shoes or slippers; another fancied it would be very decent if such a part of public devotions were performed with a mitre on his head, and a crozier in his hand: to this a brother Vandal, as wise as the others, adds an antic dress, which he conceived would allude very aptly to such and such mysteries, until by degrees the whole office has degenerated into an empty show."

That this superstitious character of modern christian, was derived from the idolatrous superstition of ancient heathen Rome, has been displayed at large, with his usual sagacity and elegance, by the late learned Dr. MIDDLETON, in his *Letter from Rome*; where he saw "*popery exercised in the full pomp and display of its pageantry; and practising all its arts and powers without caution or reserve.*"——See his *Works*, vol. 5.

How humourously the absurd and childish vows to their saints, and other contemptible superstitions of the Roman Catholics are ridiculed by ERASMUS in his *Naufragium*, and in his *Peregrinatio religionis ergo*, is well known to every school-boy; and that the ridicule is as just, as it is humorous, none can doubt who are acquainted with the character of that elegant writer.

ways, but most frequently in the latter, produces religious Madness.

EVEN invincible *love*, that has made more Madmen in every age and nation than any other passion beside,—perhaps more than all of them together,—can boast, I believe, few such triumphs over the hearts of modern Frenchmen. For, however rapturously they may affect to speak of the *belle passion*, the universal taste for gallantry has almost entirely banished the *tender passion* from among them. *Love*, with them, is almost wholly an affair of *art*;—it has more of fancy than passion; and is rather an amusement of the imagination, than a serious business of the heart. § — This source, therefore, of In-

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fanity,

§ That this is their true character might be proved by a thousand testimonies; and even from the internal evidence of the very love-scenes of their plays, and of their other compositions which relate to love. A few witnesses on this head may be sufficient for my present purpose.

STERNE alludes to this peculiarity of the French on several occasions. In one of his letters, written from some part of France, he has these words;——“*I make myself believe that I am in love—but I carry on my affairs quite in the French way, sentimentally—l’amour, say they, n’est rien sans sentiment—love is nothing without sentiment.—Now notwithstanding they*
make

sanity, must of course much less affect the inhabitants of France, than of this island, or of any other European country ; all of whom seem less disposed to trifle with so serious a passion, than our agreeable, volatile neighbours,

N O R can so many suffer among them, as with us, from the next mentioned cause of
 Insanity,

make such a pothor about the word, they have no precise idea annexed to it."—STERNE'S *Letters*. vol. 2d. Letter 56, p. 120.

One of their own countrymen, Monsieur de PINTO, in a letter to the celebrated Monsieur DIDEROT, gives much the same account of the almost total annihilation of real affection among the French ; — which he humourously attributes, to the universal passion for card-playing :—" *The men in those days,* says he, (i. e. before card-playing was so much in fashion) *not having by means of the talisman of the cards, the opportunity of satiating their eyes with the charms of women in full counter-view to them, over the green carpet, friendship and love were passions ; but, at present, thanks to those same cards, there is little more left than gallantry : there may be found plenty of acquaintance, and not a single friend ; a number of mistresses, and not one beloved.*—*Vide Annual Register for 1774. p. 188.*

These may be considered as sufficient authorities, without troubling the reader with long extracts from their plays, odes, songs, and other compositions, in which they exhibit what they experience when under the influence of what passes with them for love. If point, conceit, and wit, may be considered as the genuine effusions of passion, it must be acknowledged that they possess it in an eminent degree : but if the tenderness of affection, in a heart of sensibility, so possesses and fills it, as to exclude every

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Infanity, — *the desire, and prospect, of acquiring riches, or the actual acquisition of them.* Since there can be but little desire, where there is but little hope: and there can be but little hope of attaining riches in a land of slaves, where the bulk and strength of a nation is depressed and impoverished, and commerce and agriculture, the two great sources both of national and private wealth, are of course greatly checked, and much obstructed in their operation. This is well known to be the case in France; as it must be, more or less, in every country whose inhabitants, being subject to the will of an absolute monarch, cannot feel that encouraging confidence of the

ry idea that is not immediately and closely connected with its object; and is not at leisure to adorn with the tinsel of imagination, the warm, but simple language of the heart; then can they have but small pretensions to the serious passion of love. In the *Appendix* to the sixty-second volume of the *Monthly Review*, at p. 579, is a very just observation to this purpose. In giving an account of an "*Essai sur la Musique ancienne & moderne*," by *M. de Laborde*, it is remarked by the Reviewers that—"Songs are among the characteristic marks, from which an observer will learn much of the genius, spirit, and character of a people, and it will appear from the historico-poetico-musical details, into which our author here enters, that the French excel other nations in their amorous, satirical, and bacchanalian songs." They add, in a note,—"*By the word amorous, we do not mean love, nor any thing out of the sphere of gallantry. It is almost only among the Italian and British bards that love is sung with genuine sensibility.*"

the security of property, or that animating boldness of a conscious freedom of project and exertion, which are experienced in a very high degree in this *happy* land of liberty ;—*happy* as to the externals of opulence and freedom, had they but enough of sound philosophy, and genuine christianity, to teach them the proper use and intrinsic value of the blessings they enjoy.

IT was an observation of the *great* Lord LITTLETON, in the year 1735, when residing in France, that “ *the mercantile interest had at no time been much considered by the French court.*” † It is now, indeed, more attended to ; but still the occupation of a merchant is too much held in contempt ; and commerce can never flourish, as it does in this country, while the character of a trader and a gentleman are supposed to be incompatible, and their *Noblesse* would rather see their sons idle priests, or needy soldiers of fortune, than industrious and opulent merchants.

A N D

† See his *Works*. 4to. p. 662.

AND though it is true, that the French nation has of late years, more than formerly, attended to this only eligible means of acquiring opulence,—agriculture, and commerce; and, while it has improved the former in many respects, has so far pushed the latter, that it is now become very considerable and extensive; both of which must consequently have some effect in producing this disease, by giving birth to the desires, fears, anxieties, disappointments, and other affections which accompany the pursuit, or possession, of riches; yet as agriculture is still in a very imperfect state, and flourishes but little among them; and as their commerce is confined to a much less number of individuals, in proportion to the great extent of country, than in England; and as they who are concerned in either of them, must be less ardent in their desires, less sanguine in their hopes, and less liable to be elevated by success, or dejected by disappointment, in consequence of the enervating effects of the nature of their government,—which by its perpetual checks and restraints, produces a habit of tame moderation, and patient acquiescence;—not to mention

tion the easy versatile temper so peculiar to Frenchmen ;—much fewer, in proportion, will suffer from this Cause of Insanity in France than among us.

I think I may safely add, that even *luxury*, which is so fruitful a parent of Insanity in this island, has much less influence, because it is much less general, in France. In high life, it is true, they are not less infected with it there, than we are in England ;—but it is by no means so universally diffused among all ranks of people, as it is in this rich, free, and commercial nation. Their lower orders of people know, I believe, but little of it,—and their wretched peasantry nothing at all ; thankful if they earn their daily homely morsel, they eat it with cheerfulness,—and know no other luxury than good humour, and a good appetite.

B u T, above all, they are shielded from the attacks of this disorder by that national *lightness of heart*, that *vivacity and volatility of temper*, which will seldom suffer them to fix their attention too long, or their affections too

too violently, and seriously, upon any particular object. In short, they are too lax in their attachments, and have too much gaiety and versatility, ever to be much troubled with *religious, amorous, or commercial Melancholy*. *

ALL these circumstances being taken into the account, it seems not improbable that this disorder is not only much more prevalent
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* STERNE calls them a laughter-loving nation.—Lord LITTLETON gives a very lively description of this native temper of the French in a letter to his father, from Paris, dated September the 28th. 1729.—“*Sunday, by four o’clock, says he, we had the good news of a Dauphin, and since that time I have thought myself in Bedlam. The natural gaiety of the nation is so improved on this occasion, that they are all stark mad with joy, and do nothing but dance about the streets by hundreds and by thousands. The expressions of their joy are admirable: one fellow gives notice to the public, that he designs to draw teeth for a week together upon the Pont Neuf gratis.*”

A late traveller draws the following character of them.—“*During this and several former expeditions to the continent, I have studied the Manners of the French nation, and have found them volatile, even to a degree of childishness.—It is more uncommon to see the lower sort out of spirits than out at elbows; for in this country (strange to relate!) the song and the dance are the companions to slavery and poverty. All ranks of men, almost all ages, seek after pleasure, or rather amusement, with a wonderful avidity; and there are many who debar themselves of necessaries in order to lavish their sobs on the spectacle, or the comedie!*”——
Letters from an Officer in the Guards to his friends in England:

in England than in France, but more peculiar to this than to any other country. For even waving the other considerations just enumerated, an *excess of wealth and luxury*, in which perhaps no nation upon earth can vie with this, seem to entitle us to an abundant share of the curse which appears too plainly to be entailed upon their possessors. Whatever may be the cause, we hear of few or no instances of Insanity among barbarous nations, whether antient or modern : and even among the poorer and less civilized inhabitants of modern Europe, we hear but little of this disorder ; and the little, which we do hear of, arises chiefly from a partial attachment to their native soil. This extraordinary disorder, which is termed by the French the *maladie du pays*, and by medical writers *Nostalgia*, exists we are told, in the dismal wilds of Lapland, *in* the less frequented parts of Germany, and *on* the bleak mountains of Switzerland.

EVEN in this island we find Insanity an uncommon disorder in proportion, as wealth and luxury are but little known. In *Scotland*, where the inhabitants in general are neither
opulent

opulent nor luxurious, Insanity, as I am informed, is very rare : nor is it more frequent in the poorer, and less cultivated parts of Wales. Indeed there can scarcely be a doubt that, where other circumstances are similar, this disorder must be more or less common among any people, as wealth and luxury more or less abound.—This, at least, is certain—that instances of Insanity are, at this day, amazingly numerous in this kingdom ;—probably more so than they ever were in any former period :—and I see no other way of accounting for this vast increase of the disorder, than by attributing it to the present universal diffusion of wealth and luxury through almost every part of the island.

THIS consideration makes the object of our present inquiry a very interesting one to Englishmen. If I shall be so happy as to let in more light upon any part of it ;—and especially if any thing which I shall advance shall point to a real improvement in the method of cure ; towards which all our medical investigations ought, either directly or indirectly, to lead us ;—I shall not think my time and labour bestowed in vain.

WITH this view, I shall now proceed to make some observations on the *nature, kinds, causes, and prevention* of Madness; which I shall do under the following heads, and in the following order.—I shall first consider the DEFINITION; then propose a new method of ARRANGEMENT; and add such descriptions and remarks as may appear necessary for illustrating the meaning, and confirming the propriety of both:—After that I shall give a concise view of the APPEARANCES ON DISSECTION, *as they are exhibited by BONETUS and MORGAGNI*:—I shall then proceed to examine into the CAUSES of Madness; in doing which, I shall have occasion to delineate the most considerable of the PASSIONS, and to demonstrate their very great influence in producing this disorder;—this will naturally lead me to lay down some RULES *for its prevention*, which will chiefly turn on the *due regulation of the passions*.

SECTION

SECTION III.

Of the DEFINITION and ARRANGEMENT of Insanity.

INSANITY, or MADNESS, or LUNACY, has usually been considered by medical writers, with some few exceptions, from the earliest ages, down to the present time, as consisting of *two kinds*;—to *one* of which, they have almost unanimously given the name of *Melancholy*; and to the other, that of *MANIA*, *PHRENSY*, or *FURY*. Of these various names of the *latter* kind, the most common is that of *Mania*; the term *Phrensy* being more frequently appropriated to the delirium of a violent fever; and *Fury* being used, for the most part, rather as descriptive of a striking symptom of the disease, than as a name, or generic term. This kind answers to the idea which is vulgarly affixed to our English word *Madness*; and is sometimes popularly distinguished by the epithets
raving,

raving, or *raging*, prefixed to the common appellation of *Madness*.

THESE two kinds of Insanity have generally been defined in words to this effect:—

“MELANCHOLY is a permanent *delirium*,
“without *fury*, or *fever*, in which the mind
“is *dejected*, and *timorous*, and usually em-
“ployed about *one object*.”

“MANIA is a permanent *delirium*, with
“*fury* and *audacity*, but *without fever*.”

IN the various DEFINITIONS of Insanity which are to be found in medical writings, some of which I shall presently transcribe, the term *delirium*, or something synonymous, is commonly used. It is, however, very differently defined by different writers;—by many it is not defined at all;—and by some it is used, in defining *Madness*, in a sense not very consistent either with the usual definition, or with that which themselves have given, of this variable, and unsettled term.

BUT notwithstanding this uncertainty in the use of the term *delirium*, it were easy to
transcribe

transcribe a long list of DEFINITIONS of MELANCHOLY and MANIA, from the most noted practical writers, both of antient and modern times, in which it would be seen that they universally borrow from the same source; and that almost every successor of GALEN treads with little variation in the footsteps of his master, who himself did not materially deviate from the track which had already been marked out for him by his predecessors, at the head of whom was the great FATHER OF PHYSIC, with those other antient medical authors whose works are confounded with his.

THESE early writers, who were not accustomed to deal much in Definitions, have, it must be acknowledged, given us no express ones of these disorders; but that their notions concerning them have served as a foundation for the Definitions of their successors, might easily be proved, by collecting and comparing such detached passages, relative to the several kinds of Delirium and Insanity, as are to be found in that invaluable *Body of Practical Treatises*, written by various
 authors.

authors, of various merit, which have come down to us as the *Works of HIPPOCRATES*; of which the greatest part are undoubtedly very antient, and all of which, whatever may be their deficiencies in point of real medical science, serve at least to make us acquainted with the opinions of physicians who flourished long before the time of GALEN.

A very minute inquiry of this kind, with a critical examination of every passage adduced, would take up more room than would be consistent with my present plan; and, after all, might be thought, perhaps, rather curious than useful. I shall only, therefore, make a few extracts from the works of *Hippocrates* in confirmation of this assertion; and content myself with merely referring to some others which tend to the same purpose.

THAT *permanent fear, and distress*, are there considered as characteristic of *Melancholy*, is obvious from the twenty-third Aphorism of section the sixth, where he says, —
 ἢν φόβος ἢ δυοθυμία πολὺν χρόνον διαλέη, μελαγχολικὸν τὸ τοῖστον. † If

“ If fear or distress continue for a long time, this is a symptom of Melancholy.”

AND that such fear and distress * are esteemed symptoms of delirium, may justly be inferred from a passage to be quoted at length on another occasion, § in which it is said that—
“ There is a great similarity, as to the disorder of mind [παράνοια,] † in those who are ill of a Phrensy, and those who are affected with Melancholy.”

NOR is it less obviously deducible from the same passage, if compared with what
E precedes

* I make use of the word *distress* in a general and comprehensive sense, as implying grief, dejection, despondency, anxiety, and in short every depressing affection with which the mind may be permanently afflicted : an extent of meaning which seems not unaptly to correspond with *δυοθυμία*, which I take to signify a state of mind in which its “ healthful tone is impaired, and it with difficulty exerts a due degree of fortitude and constancy.” And it may be observed that ARETÆUS, who is a close imitator of HIPPOCRATES, uses, in his definition of Melancholy, a similar, but stronger expression, in the word *ἀθυμία* which seems to imply “ a total defect of mental vigour.”

§ FOESII HIPPOCR. de Morbis lib. 1. Oper. Omn. p. 460.
50.

† Vide FOESII Oeconomi. Hippocr.

precedes it, || and with other passages below referred to, in some of which *fever* is expressly mentioned as *essential to Phrenitis*; † as well as from many others; in various parts of his works; that he supposes the delirium of *Melancholy* to be without *fever*.

T H A T he reckoned *Mania* a kind of *delirium* is clearly expressed in the above passage, to mention no others:—and that in the idea of *Maniacal delirium*, he comprehended that of *violence* is evident from the same passage, and from many more which might be referred to,—whether he uses the term *Mania*, or its derivatives, as he not unfrequently does, to denote a violent degree of delirium in a *Phrenitis*, or in any other fever, in opposition to the slighter degrees with which these disorders are sometimes accompanied, and which are simply termed *παράνοια*, *παράφροσύνη* *παράφρόνησις*, or the like;—or to indicate that kind of

Madness

|| HIPPOCR. de Morbis. Lib. 1. Oper. Omn. p. 460. 30—44.

† HIPPOCR. de Morbo Sacro. Oper. Omn. p. 309. 1.—20.—De Morbis. Lib. 1. Op. p. 461. 30. Lib. 2. p. 486. 30.—De Affectionibus. Oper. Omn. p. 518. 20.

Madness which has since acquired the exclusive title to that appellation ; which it is plain he understands to be *without fever*, and to be distinguished from *Melancholy* only by the *violence* or *ferocity* of the delirium, by which it is rendered as specifically different from that kind of *Insanity*, as it is from *Phrenitis* by the absence of fever. ¶

G A L E N affords us no definition, so far as I know, which comprehends every characteristic circumstance of *Delirium*, *Melancholy*, or *Mania* ; but they may all be collected from the following extracts from L A C U N A 's *Epitome of his Works* :—

“ H Æ C [*imaginatrix functionis*]—interdum—
“ vitiatur, ut in *Delirio* :—sic *ratiocinatio*—
“ nunc læditur ac depravatur, quod sympto-
“ ma vocant *delirium*. Plerunque—in utrisque
“ simul consistit *Delirium*, tum parum probe
“ *imaginando*, tum parum apte *ratiocinando*. Est
“ quando duntaxat in altero. Interdum quippe
“ ratio vitiatur, imaginatione simul atque me-
E 2 “ moria

¶ Vide *Loc. supra citat* :—item HIPPOCR. Aphor. § 32. Aph. 20, 22 Oper. p. 1248. & § 6. Aph. 56. 1258.

“moria illæsa. Quemadmodum etiam rati-
 “one integra, contigit tum imaginationem,
 “tum memoriam vitari.” *

“INTERDUM vero ubi *principales aēti-*
 “*ones* sunt læsæ, *febris* quoque accedit : ut
 “in *phrenitide* & *lethargo*. Interdum *sine febre*
 “adest vitium : ut in *Mania* & *Melancholia*.” §

“DELIRIUM omne, depravatus est
 “*principis facultatis* motus, a pravis succis aut
 “cerebri intemperie ortum habens. Cæte-
 “rum *phrenitis* dicitur, si *febris* adsit ; ut
 “*Mania* si absque febris accidat. Solæ au-
 “tem *Melancholicæ* alienationes, a frigidiori
 “succo produci solent.” †

“IN omnibus autem animi alienationibus,
 “si *timor* atque *tristitia* diu perseverent, atram
 “bilem in causa esse est indicium.” ‡

“U B I

* De Symptomatum Differentiis. p. 666. 16.

§ De Locis affect. Lib. 3. cap. 3. p. 739. 44.

† De Causis Symptom. Lib. 2. p. 683. 13.

‡ Ib. p. 683. 24.

“ UBI vero in ipso cerebri corpore abundat [*atra bilis*, quæ vomentibus ipsam & olfacientibus videtur acida] eum *Infantiæ* speciem, quem Græci vocant *Melancholiam*, inducit. Quemadmodum alter *atræ bilis* succus, qui præafflata flava bile nascitur, [et est veluti fæx sanguinis quæ admodum spissa existit, fæcibus vini haud abfimilis,] *ferina gignit deliramenta*, modo *cum febre*, modo *absq̃e illa*, in cerebri corpore abundans.” ||

“ THE faculty of imagination is sometimes vitiated, as in delirium. And the reasoning faculty is sometimes injured and depraved, a symptom which is likewise called delirium. For the most part delirium consists in the union of both these symptoms, the imagination presenting erroneous images, and reason at the same time judging amiss. But sometimes it consists in one of them only. For there are cases in which reason is injured, while the imagination and memory remain unharmed: and on
“ the

|| *De Locis affect.* Lib. 3. cap. 3. p. 741. 16—26

Vide etiam FOESI *Oecon.*, Hippocr. sub *μανία* & *μελαγχολία*.

*“ the other hand, in which the imagination and
 “ memory are vitiated, and yet reason unimpair-
 “ ed.”*

*“ Sometimes a disordered action of the princi-
 “ pal faculties is accompanied with fever ; as
 “ in phrensy and lethargy. Sometimes it is
 “ without fever, as in Mania and Melancho-
 “ ly.”*

*“ E V E R Y delirium is a depraved action of
 “ a principal faculty, arising from vitiated hu-
 “ mours, and a disordered temperament of the
 “ brain. It is called phrensy if it be accompani-
 “ ed with fever ; but if there be no fever, it is
 “ called Mania. But alienations of a melan-
 “ choly kind only, are produced by a cold hu-
 “ mour.”*

*“ In every alienation of mind, if fear and
 “ distress continue for a long time, it is a sign that
 “ the disorder is caused by black bile.*

*“ Whenever that kind of atrabilious humour,
 “ which when thrown up from the stomach by
 “ vomiting has an acid taste and smell, abounds
 “ in the substance of the brain, it brings on that
 “ species*

“ *species of Insanity which the Greeks call Melancholia. As when that other atrabilious humour which owes its origin to adust yellow bile, is a kind of feculent part of the blood, is very thick, and not unlike the lees of wine, abounds in the substance of the brain; it produces furious deliriums, sometimes with and sometimes without fever.*”

CÆLIUS AURELIANUS, † and ARETÆUS CAPPADOX, * who probably both lived a little before the time of GALEN, define *Melancholy* and *Mania* nearly in the same manner; but the latter adds to the definition of *Melancholy*—that “*the distress is confined to one object*,”—ἐστὶ δὲ ἀθυμίη ἐπὶ μιᾷ φαντασίᾳ:—a circumstance in which the example of ARETÆUS has been followed by JONSTON and the illustrious BOERHAAVE,—and which, though far from universal, must be acknowledged to be neither rare, nor unworthy of attention; and, therefore

† *Morb. Chronic.* Lib. 1. cap. 5. p. 326. & cap. 6. p. 340.

* *De Causis & Sign. Morb. Diuturn.* Lib. 1. c. 5. p. 29. E. & cap. 6. p. 31. A.

therefore, GALEN || at the same time that he distinctly pointed it out as frequently existing, very judiciously excludes it from a place in the definition.

MODERN WRITERS have, for the most part, strictly adhered to their masters of antiquity. Of their scrupulous exactness in copying from these antient models I shall exhibit a few specimens, and refer to more which the reader may consult, if he pleases, at his leisure.

THE following are *modern definitions* of DELIRIUM.

“ IN genere *delirium* definiri potest, actio
 “ depravata *phantasiæ & ratiocinationis*, a spi-
 “ ritu impuro, phantasmati absurdo & in-
 “ convenienti occasionem præbente.” ¶

“ DELIRIUM may in general be defined
 “ to ^bbe a depraved action of the faculties of ima-
 “ gination and reasoning, arising from an im-
 “ purity

|| *De Locis affect.* Lib. 3. cap. 4. p. 743. 60;

¶ *SENNERTI Oper. Omn.* Tom. 3. p. 84.

“ *purity of the animal spirits, which gives occa-*
 “ *sion to the internal representation of some absurd*
 “ *and unreal image to the mind.*”

“ *Delirium est phantasiæ & rationis deprava-*
 “ *tio, a phantasmatis absurdi & inconvenien-*
 “ *tis oblatione exorta.*” ||

“ *DELIRIUM is a depravation of the fa-*
 “ *culties of imagination and reasoning, arising*
 “ *from the internal representation of some absurd*
 “ *and unreal image to the mind.*”

“ *CUM imaginatio, & æstimatio depravatur,*
 “ *delirium accidit, quod dicitur,—declinatio*
 “ *a recta rationis semita, unde ægri absurda,*
 “ *& incongrua loquuntur, aut imaginan-*
 “ *tur.*” †

“ *When the imagination and judgment are de-*
 “ *praved, then exists what is called delirium,—*
 “ *or a deviation from the path of right reason, in*
 F “ *which*

|| JONSTON *Ideæ Universæ Medicinæ Pract.* Lib. 8. p. 388.

† TOZZI *Oper. Omn.* Tom. I. p. 111;

“ which the sick talk and imagine absurd and improbable things.”

BOERHAAVE and De GORTER have ventured to strike out of the common beaten track ; with what success I shall not here examine ; but am inclined to suspect, that on a strict inquiry, they would be found to differ more in words, than in reality, from their predecessors.

THE former says, “ *Delirium est idearum ortus non respondens externis causis, sed internæ cerebri dispositioni, una cum judicio ex his sequente, & animi affectu motuque corporis inde sequente: atque his quidem per gradus auctis, solitariis, vel combinatis, varia deliriorum genera fiunt.*” †

“ *DELIRIUM is the existence of ideas in correspondence with some internal disposition of the brain, and not with external causes ; together with the judgment arising from such ideas, and the consequent affections of the mind, and*
“ actions

‡ BOERHAAVII *Aphor.* § 700.

“ actions of the body : and as these exist in various degrees, and are solitary, or combined, they give rise to various kinds of delirium.”

De GORTER tells us that—“ Similia Idola somniantium si vigilantes occupant, ut sæpe æque vivida sunt, quam per sensus offeruntur, vel quæ ex mentis voluntate concitantur, faciunt hominem delirare : sed causa delirii plus valere videtur, quia in somno sine detrimento sanitatis sæpe, in vigilantibus autem semper a morbosa causa, alienæ obrepunt.” §

“ When images arise in the mind while we are awake, in a manner similar to what we experience when dreaming ; and it often happens that they do so, and are equally vivid with those which are excited by the senses, or by the will ; we are then in a state of delirium. But the cause of delirium seems to be more powerful than that of dreams : for in sleep such erroneous images often present themselves in a state of health, but when we are waking, they always proceed from some morbid cause.”

F 2

THE

THE late BOTANICAL NOSOLOGISTS, if I may so call them, have all, except SAUVAGES, confined the term to the *febrile delirium*; and affixed different generic names to the other species. They are almost the only writers who have materially deviated from the antients; and they differ from each other no less than from their predecessors. They have all, however, considerable merit; but, especially Dr. CULLEN, who has, in my opinion, greatly improved upon the rest, by an arrangement which is remarkable for the chaste simplicity, and philosophical precision, so conspicuous in whatever proceeds from the mouth or pen of that great modern improver of medical science.

THE following *Definitions of MELANCHOLY and MANIA* may serve as a specimen of the close adherence of even the most eminent among the moderns to their antient masters.

“EST autem *Melancholia* mentis alienatio
 “seu desipientia, *sine febre*, cum metu ac
 “*mœstitia* sine causa manifesta conjuncta.” *

MELAN-

* PISON. *de cogn. & curand. Morb.* Lib. 1. c. 23. p. 161. Tom. 1

“MELANCHOLY is an alienation of
 “mind, or privation of its faculties, without fe-
 “ver, accompanied with fear and dejection with-
 “out any manifest cause.

“DEFINITUR melancholia quod sit
 “delirium seu imaginationis & rationis deprava-
 “tio, sine febre, cum timore & mæstitia.” ¶

“MELANCHOLY is defined to be a de-
 “lirium, or depravation of imagination and
 “reason, without fever, and with fear and de-
 “jection.”

“Melancholia est delirium sine febre, cum
 “timore & mæstitia.” §

“MELANCHOLY is a delirium with-
 “out fever, with fear and dejection.”

“Melancholia est delirium, a phantasmate
 “melancholico exortum, qua detentus, uni
 “cognitioni,

¶ SENNERTI Oper. Tom. 3. p. 90.

§ RIVERII Prax. Med. Lib. 1. cap. 14. p. 187.

“cognitioni, absque furore & febre, cum
 “tristitia & metu, inhæret.” ||

“MELANCHOLY is a delirium, arising from the internal representation of some melancholy image, in which the attention of the mind is rivetted to one subject, without fury or fever, and with dejection and fear.”

“Melancholici in profundam mœstitiā, & ingentem timorem delabuntur. In his insuper imaginatio & ratiocinatio depravatur; non tamen plerumque in omnibus, sed in certis solum rerum generibus. Memoria autem firma manet, & febris deest. Per id vero a cætaris insanis melancholici inter noscuntur, quod timeant, & mœreant sine causa manifesta, unde HIPPOCRATES, 6 Aph. 23. ‘Si timor & mœstitia longo tempore perseverent, judicatalem esse melancholicum.’ *

“They who are melancholy fall into deep dejection and great fear. Their imagination and reason is also depraved; but in general
 “this

|| JONSTON *Idea Univers. Medicinæ præct.* Lib. 8. p. 390.

* TOZZI *Opus.* Tom. 1. p. 119.

“ *this depravity is confined to some particular*
 “ *objects, and does not extend to all. The me-*
 “ *mory is unhurt, and there is no fever. The*
 “ *melancholy are distinguished from other madmen*
 “ *by the existence of fear and dejection, without*
 “ *any obvious cause ; whence it has been observed*
 “ *by HIPPOCRATES—that—‘ if fear and de-*
 “ *jection continue for a long time, this is a symp-*
 “ *tom of melancholy.’*

“ *Melancholia vocatur medicis ille morbus,*
 “ *in quo æger delirat diu, & pertinaciter,*
 “ *sine febre, eidem fere & uni cognitioni*
 “ *semper affixus.”* †

“ *That disorder is by some physicians called*
 “ *melancholy, in which the patient is long and*
 “ *obstinately delirious, without fever, and al-*
 “ *most always intent upon one and the same*
 “ *thought.”*

“ *Melancholia—est firmior cum mente alie-*
 “ *nata phantasia, certis objectis valde inhæ-*
 “ *rens, cum diuturno animi angore, inqui-*
 “ *etudine, metu & tristitia sine ulla causa ma-*
 “ *nifesta*

† BOERHAAVII *Aphor.* § 1089.

“ nifesta juncta, a valde difficili sanguinis co-
 “ piofus in cerebro congesti ac stagnantis per
 “ vasa ejus progressu oborta. *

“ Melancholy is a fixed imagination, with ali-
 “ enation of mind, which dwells much upon cer-
 “ tain objects, with permanent anguish, inquiet-
 “ tude, fear, and dejection, without any obvious
 “ cause ; arising from the congestion and stagna-
 “ tion in the brain of a large quantity of blood,
 “ which pass~~ages~~es with great difficulty, through
 “ the vessels of that organ.”

“ Μανία Græci, insaniam, vel magis pro-
 “ prie furorem, seu rabiem latini vocant,
 “ quod eo malo detenti furibundi, temerarii,
 “ & ferarum instar effrenes sunt.—Est itaque
 “ MANIA alientio seu delirium vehemens citra
 “ febrem.” ¶

“ What the Greeks term Mania the Latins call
 “ Infania, or more properly Furor, or Rabies,
 “ because they who are ill of this disorder are ra-
 “ ging,

* HOFFMANNI *Med. Rat. Syst.* Tom. 4. p. 4. c. 8 § 7.
Operum. Tom. 3. p. 252.

¶ PISON. *de cognos. & curand. Morb.* Lib. 1. cap. 24.
 p. 173. Tom. 1.

A R R A N G E M E N T.

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“ging, violent, and as ungovernable as savage
 “beasts,—in a word, Mania is a violent aliena-
 “tion of mind, or delirium, without fever.”

“Est—*Mania*, seu furor, *delirium*, seu
 “*imaginationis & rationis depravatio*, sine
 “timore sed potius *cum audacia*, temeritate,
 “ira, jurgiis, & ferocia, *sine febre*, a dispo-
 “sitione spirituum fervida & ignea ortum ha-
 “bens.” ||

“M A N I A, or fury, is a delirium, or de-
 “pravation of the imagination and reason, with-
 “out fear, and rather with audacity, rashness,
 “anger, contention, and violence, without fever,
 “owing its origin to a hot and fiery disposition
 “of the spirits.”

“*Mania* est delirium sine febre cum furore
 “& audacia.” §

“M A N I A is a delirium without fever,
 “with fury and audacity.”

G

“*Mania*

|| SENNERTI Oper. Tom. 3. p. 108.

§ RIVERRI Prax. Med. Lib. 1. c. 18. p. 86.

§. 5. DEFINITION and

“ *Mania* est mentis diuturna, cum audaciâ
 “ & ferocia sine febre, ab igneo spiritum fer-
 “ vore exorta, *emotio.*” *

“ *M A N I A* is a permanent emotion of the
 “ mind, with audacity, and violence, with-
 “ out fever, arising from a fiery fervor of the
 “ spirits.”

“ *Q U A M V I S* CICERO hanc affectionem
 “ Latinos furorem appellasse, & Græcos Me-
 “ lancholiam scripserit; proprie tamen me-
 “ dici ipsam dicunt *Insaniam*, seu *delirium* il-
 “ lud, quo ægri præter imaginationis, & ra-
 “ tiocinationis depravationem, impetunt, fu-
 “ runt, ac nihil omnino formidantes, omnia
 “ temere *audent*, & indiscriminatim aggredi-
 “ untur: febre tamen carent, & memoria va-
 “ lent.” †

“ Though CICERO tells us that the Latins
 “ called this disorder fury, and the Greeks Melan-
 “ choly; yet physicians, of strictness of speech,
 “ give it the appellation of insanity, or that kind
 “ of

* JONSTONI *Ideæ Univ. Med. Pract.* Lib. 8. p. 394.

† TOZZI *Oper.* Tom. 1. p. 114.

“ of delirium, in which the patient is not only af-
 “ fected with a depravity of imagination and rea-
 “ soning, but is violent and outrageous, and, fear-
 “ ing nothing, rashly dares, and indiscriminately
 “ attempts, every thing; yet is void of fever,
 “ and has the perfect use of his memory.”

“ SI Melancholia eousque increfcit, ut
 “ tanta accedat agitatio liquidi cerebrofi, qua
 “ in furorem agantur sævum, Mania voca-
 “ tur.” ¶

“ If Melancholy increases to fuch a degree as to
 “ be attended with great agitation of the nervous
 “ fluid in the brain, by which violent fury is ex-
 “ cited, the diforder is then called Mania.”

“ Mania—eft violenta Infania cum temerita-
 “ te & ingenti membrorum robore conjuncta,
 “ a vehementiori fanguinis craffi, copiofi &
 “ Melancholici per cerebri vafa cum magno
 “ æftu transpreffione proveniens. Phrenitis
 “ denique eft Infania cum febre, a ftati fan-

G 2

“guinia

52 DEFINITION and

“guinis inflammatoria in vasis cerebri or-
“ta.” †

“**M A N I A** is a violent Infanity, accom-
“panied with temerity, and vast exertions of
“muscular strength; proceeding from a forcible
“and copious transmission of thick, and Melancho-
“ly blood, with great heat, through the vessels
“of the brain. Whereas phrensy is Infanity
“with fever, arising from an inflammatory ob-
“struction in the vessels of the brain.”

I shall not trouble the reader with a minute criticism on these definitions. In what respects they are erroneous, or defective, will, I hope, be rendered apparent by what I shall hereafter advance in the course of these observations. A few cursory remarks, however, may not be improper in this place.

IN all the definitions of Infanity here quoted, and most medical writers agree in giving pretty nearly the same definitions, || it may be

† *HOFFMANNI Med. Rat. Syst. Tom. 4. c. 8. § 7. Opera. Tom. 3. p. 253.*

|| Such as choose to see more to the same, or nearly to the same

be observed that the term delirium, or something synonymous, is universally adopted. It is, however, as we have just seen, very differently defined by different writers;—by many it is not defined at all;—and by none so perfectly as might be wished. For most writers, while they adhere to the common definitions of delirium, and Insanity, describe such sorts of Insanity, in enumerating the particulars, as have nothing in common with the delirium of a fever: though none of them, in their definitions, except ARETÆUS, make any other difference between the delirium of a phrensy, and that of Insanity, than
what

same purpose, may consult, among others, the following writers:—CELSI *de Medicina*, lib. 3. cap. 18. p. 148, &c. — PAUL. ÆGINET. *de Re Medica*, lib. 3. cap. 14. p. 19, 39. and p. 20, 22.—PROSPERI ALPINI *de Medicina Method.* lib. 10. c. 10. p. 608. and cap. 4. p. 40.—MASSARIÆ *Oper.* lib. 1. cap. 21. p. 65. and cap. 22. p. 74.—PLATERI *Oper. Medic.* Tom. 1. p. 84, 87, 85.—HORSTII (GEORG. *senior.*) *Oper. Medic.* Tom. 3. p. 38.—DOLÆI *Encyclopæd. Medic.* lib. 1. cap. 3. p. 25. and cap. 22. p. 74.—WILLIS *de Anima Brutor.* cap. 11. p. 322. cap. 12. p. 344.—PITCARN. *Element. Medicinæ.* lib. 2. cap. 6. *Operum.* p. 103, 106.—BURNETI *Thesaur. Medic. Pract.* lib. 11. § 6. p. 602. § 9. p. 607.—BOURNETI *Polyath.* lib. 2. cap. 17. Tom. 1. p. 671. and cap. 18. p. 696.—DE GORTER *Medicin. Dogmat.* c. 1. § 5. p. 6.—HEISTERI *Compend. Medicin.* cap. 14. § 23, 24, 25. p. 108.—MEAD'S *Works*, vol. 3. p. 41.—HOME *Princip. Medicinæ*, part. 2. cap. 6. p. 225.

what arises from the presence or absence of fever; as may be seen in the above extracts from GALEN and his followers. HOFFMAN, in endeavouring to derive the distinctions from the difference of the proximate causes, has not perhaps done much better: and two other celebrated moderns, BOERHAAVE and De GORTER, in attempting to surpass, have rather fallen short of the ancients; since their definitions, or at least that of De GORTER, are strictly applicable only to those species of delirium, which I shall hereafter define under the title of *ideal delirium*, whereas there are several species of Insanity, which rank under *another sort of delirium*, in which there is nothing similar to what these writers have defined delirium to be.

It may be proper farther to observe, that there are species of Insanity, and those not only frequently to be met with, but of various kinds, in which there is neither *dejection* nor *audacity*; and which consequently neither come under the description of *Mania*, nor of *Melancholy*.

THE

THE learned Dr. LORRY has, indeed, attempted some new, and ingenious, definitions of Infanity, in which he has taken *no notice* either of *delirium*, or *fever*, and though he has retained *dejection*, or what he calls imbecility of mind, by which he means to express the *αθυμία* of ARETÆUS, as a specific symptom of *Melancholy*, he has rejected *audacity* as not essential to Mania. But while he has in some respects, laid aside the language of the ancients; his attachments to their opinions has so influenced his judgment, that his definitions will be found, on a close examination, to represent, in fact, nothing more than the *Melancholia* and *Mania* of the Greek physicians, under the disguise of a new, and more showy dress.—They are as follows:—

“MELANCHOLIA—a nobis defini-
 “nietur, illa mentis *imbecillitas* [*αθυμία*] a
 “corporis vitiato habitu oriunda, in qua for-
 “titer concutimur ab objectis, aut externis,
 “aut ab imaginandi vi effectis, ita ut jam im-
 “possibile sit ideis inde natis obistere, ab iis
 “avelli, aut contra ratione tendere.” †

“We

† *De Melancholia, Introduct.* p. 3.

“ *We shall define MELANCHOLY, says he,
 “ to be an imbecility of mind, occasioned by a
 “ vitiated habit of body, in which we are so
 “ strongly affected, either by external objects, or
 “ by such as are formed merely by the power of i-
 “ magination, as to be incapable of resisting, of
 “ withdrawing the attention from, or of over-
 “ coming by reason, the ideas thence arising.”*

“ *Insania, five MANIA, est corporis ægro-
 “ tantis conditio illa, in qua judicia a sensibus
 “ oriunda nullatenus aut sibi inter se, aut rei
 “ repræsentatæ respondent.”* †

“ *INSANITY, or MANIA, is that dis-
 “ ordered state of the body, in which the judg-
 “ ments arising from the senses, in no degree cor-
 “ respond with each other, or with the objects re-
 “ presented.”*

BUT though Insanity has almost univer-
 sally been divided into these two kinds, which
 have usually been considered as so perfectly
 distinct, as to derive their origin from very
 different and distinct causes; one of which,
 according

† *Me Melancholia. part 2, cap. 6. Articul. prim. p. 361.*

according to GALEN, may properly be called *atra bilis*, —“ *atque vomentibus ipsam & olfacientibus videtur acida,*” §—“ *and when thrown up from the stomach has an acid taste and smell :*” —while the other—“ *est veluti fæx sanguinis, quæ admodum spissa existit, fæcibus vidi haud abfimilis—neque ulla acida qualitate participat ; & potius melancholicus aut succus aut sanguis, quam atra bilis dicenda est :*” ¶—“ *is a kind of feculent part of the blood, very thick, and not unlike the lees of wine ; is without any acid quality,—and ought rather to be called succus, or sanguis melancholicus, than atra bilis :*”—yet they are by no means so absolutely, and universally, distinct and unconnected diseases, as so distinct an origin, and such different symptoms, would lead one to imagine ; and indeed it has been observed by ARETÆUS CAPPADOX, || ALEX-
H ANDER

§ *De Locis affect.* Lib. 3. cap. 3. LACUNÆ *Epitom.* p. 741. l. 20.

¶ *Ibid.* LACUNÆ *Epitom.* p. 741. l. 17. and 25.

|| δοκέει τὲ δὲ μοι μανίης τὲ εἶμεναι ἀρχὴ καὶ μέρος ἡ μελαχολίη. *Morb. Diuturn.* Lib. 1. c. 5. p. 29. E.

ANDER TRALLIANUS, § BOERHAAVE, † and perhaps one or two more, that the one is frequently generated by the other.

MANIA, however, is not always, as BOERHAAVE, after ARETÆUS and TRALLIAN, asserts, “*Melancholiæ proles*”—*the offspring of Melancholy*;—since it often begins originally, without any preceeding Melancholy; and is on such occasions, sometimes the parent, instead of being the offspring of that species of delirium.

EVEN during the course of the same illness, it not unfrequently happens that Mania and Melancholy alternate repeatedly with each other; so that each in its turn generates, and is generated; is, in the language of BOERHAAVE, both parent and offspring.

BOTH also, notwithstanding that the definitions almost universally contain the words
“*sine*

§ Nihil enim aliud est Insania, quam Melancholiæ ad majorem feritatem intensio. *De Arte Medica*. Lib. 1. cap. 17. HALLERI *Art. Med. Princip.*. Tom. 6. p. 86.

† *Apb.* 1119.

—“*sine febre*,”—or others to the same purpose, are frequently accompanied with fever, and have nightly exacerbations; especially *Mania*. It is a fever, however, of a peculiar kind, and in no degree proportioned to the delirium.

A N D yet these definitions, as they have been so generally adhered to, must have been commonly looked upon as complete; or, at least, as very sufficient for the purposes of the practical physician. And, in fact, to one or other of these two genera, every species of madness has usually been referred;—with what propriety the reader will judge, after attentively considering what follows, and comparing it with the above definitions and observations.

I T must be acknowledged, indeed, that there are some small deviations from these established definitions, besides those already mentioned, to be met with in the writings of practical physicians; especially when they come to enumerate the various symptoms of Insanity. They have controverted the pro-

priety of some parts of the definitions ; and have hinted at a suspicion of a greater variety of species : but at the same time that they have perceived some few rays of truth, they have not had the courage to follow a light, of which they have discovered so small a glimmering. ||

It appears wonderful that they did not examine farther—that they did not entirely reject definitions, and distinctions, so little consistent with appearances ; which were originally built upon a theory, of which the blindness of attachment to established doctrines alone could prevent even the earlier writers from perceiving the imperfection ; and which the modern discoveries relative to the structure, functions, and œconomy of the human body, might have taught us, have but a very slender foundation in truth.

HAVING thus taken a general view of the definitions, and divisions of delirium, and
 Infanity,

|| BROEN *Animadv. Medic. in REGII Prax. Med. Lib. 1.* § 14. p. 137. Note a. § 15. p. 147. Note a. p. 148. Note i. BELLINI *De Morb. capit.* p. 508.

Infanity, most commonly adopted ; I shall now proceed to enquire, how these disorders may be better defined, and the several species of Infanity more completely enumerated, and more accurately distinguished.

THE sources of *human knowledge* have been reckoned by the great Mr. LOCKE, to be two, SENSATION, and REFLECTION ; and consequently the *objects* about which the faculties of the human mind may be employed, to be also of two kinds, one comprehending, what may be called OBJECTS OF SENSATION, and the other OBJECTS OF REFLECTION. †

Objects of sensation are all material objects, and their sensible qualities ; and their representations in the mind are properly called *ideas* or *images*.

Objects of reflection are, whatever the mind perceives or discovers, or thinks it perceives or discovers, by the exercise of its faculties in considering

† See LOCKE's *Essay on Human Understanding*. Book 2, chap. 1. vol. 1. p. 144.

considering the powers, properties, and relations, of material and sensible objects, or its own ^{operations} ~~faculties~~. Such perceptions and discoveries, real or imaginary, may with propriety be called *notions*.

THIS division, though apparently, and nominally, the same, is, in reality considerably different from that of Mr. LOCKE; and nearly resembles that of Dr. HARTLEY, and, though it may possibly be thought by some, to be less philosophical, it is, however, better adapted to explain my own particular views, in the present enquiry. The former derives from sensation, — *ideas of sensation*; and from reflection, — *ideas of reflection*: the latter calls those ideas which resemble sensations, *ideas of sensation*: and all the rest *intellectual ideas*. * Whereas I confine the term *idea* to the *immediate representation in the mind of objects of sensation* only: and though I have adopted LOCKE's division into these two sources of knowledge, yet I am inclined to believe, with HARTLEY, that all we know is originally

* *Observations on Man*, vol. 1. *Introduction*, p. 2.

originally derived from sensation ; which indeed Mr. LOCKE himself seems in fact, to grant, in several parts of his essay ; and even of his second source, he observes, that
 “ though it be not sense, as having nothing
 “ to do with external objects ; yet it is very
 “ like it, and might properly enough be called *internal sense*.” §

THE following are HARTLEY's observations upon LOCKE's two sources of our ideas.

“ FIRST, says he, it appears to me, that
 “ all the most complex ideas arise from sensation ; and that reflection is not a distinct
 “ source, as Mr. LOCKE makes it.”

“ SECONDLY, Mr. LOCKE ascribes
 “ ideas to many words, which, as I have defined idea, cannot be said to have any immediate and precise ones ; but only to admit of definitions. However, let definition
 “ be substituted instead of idea, in these cases, and then all Mr. LOCKE's excellent
 rules

§ LOCKE's *Essay on Human Understanding*, Book 2. chap. 1. obl. 1. p. 147.

“ rules concerning words delivered in his
 “ third book, will suit the theory of these
 “ papers.”

“ A s to the first difference, which I think
 “ may be called an error in Mr. LOCKE, it is,
 “ however, of little consequence. We may
 “ conceive, that he called such ideas as he could
 “ analyse up to sensation, ideas of sensation ;
 “ the rest ideas of reflection, using reflection as
 “ a term of art, denoting an unknown quantity.
 “ Besides which it may be remarked, that the
 “ words which, according to him, stand for
 “ ideas of reflection, are, in general, words,
 “ that, according to the theory of these pa-
 “ pers, have no ideas, but definitions only.
 “ And thus the first difference, is, as it were,
 “ taken away by the second ; for, if these
 “ words have no immediate ideas, there will
 “ be no occasion to have recourse to reflection
 “ as a source of ideas ; and, upon the whole,
 “ there is no material repugnancy between
 “ the consequences of this theory, and any
 “ thing advanced by Mr. LOCKE.”

“ THE ingenious Bishop BERKELEY has
 justly

“justly observed against Mr. LOCKE, that
 “there can be no such thing as abstract ideas,
 “in the proper sense of the word idea. How-
 “ever, this does not seem to vitiate any con-
 “siderable part of Mr. LOCKE’s reasoning.
 “Substitute definition for idea in the proper
 “places, and his conclusions will hold good
 “in general.” §

WE see, by this extract, that the difference between LOCKE and HARTLEY is not very great. While the former makes two sources of our ideas, *sensation* and *reflection*, he not only allows that the *latter* is a *kind of sensation*; but even makes it dependent on the *other*; since he asserts that we can have no ideas till we begin to have sensations.

BUT though it be granted, that *sensation* is the instrument, which furnishes the mind with means and materials, if not with the objects, of all its knowledge; without which it would be but like “white paper, void of all characters, without any ideas,” in a word,

I

little

better than a nonentity ;—yet mere sensation is so passive a thing, that a very low degree of knowledge only could be derived from so scanty a fountain ; and man without some more copious source, —without some capacity of turning to good account the information which he receives from his senses,—would seem to be in a state, and to possess powers, not at all superior to those of the meanest animal. Now man appears to me to have such a capacity in what more peculiarly deserves the name of REFLECTION.

F O R it may be observed of *sensation* and *reflection*, that the one seems to be *merely a passive*, and the other *partly a passive*, and *partly an active state* of the mind : that when the latter is *passive*, it might with more propriety be called *internal sensation*, or *perception* ; and that only when *active* it can with strictness be denominated *reflection*.

A N D though it must be acknowledged that this *active state* of the mind is much influenced, and seems, indeed, in a great measure, if not altogether, to owe its existence to the *passive* : yet such is the nature and constitution

stitution of the mind,—of this “*divinae particula auræ*”—that while it is capable of sensation and perception, that is, while it can be said to exist, it can scarcely for a moment be merely passive; for as whatever objects present themselves to its view, whether externally or internally, are all perhaps in some degree, directly, or by association, *agreeable* or *disagreeable*, the mind must have a perpetual motive, of some kind or other, for the exertion of its active powers, and must ever be engaged in the pursuit or avoidance of what it likes or dislikes, relative to *knowledge*, *virtue*, or *pleasure*.

IN other words, the active state of the mind, and the active powers, in the immediate exertion of which such active state consists, seem originally, and perpetually, to depend on the passive, or perceptive, as an *exciting cause*, without the incessant instrumentality of whose stimulation and excitement, they would soon cease to be: the exercise of the *understanding*, *will*, and *affections*, all depending upon sensation; external or internal, of *truth* or *falsehood*, *good* or *ill*, pleasure or pain: in

short, all our ideas or notions, however distant they may appear to be from any suspicion of such an origin, deriving their existence primarily from mere sensation.—“ If it be “ asked,” says that sagacious philosopher Mr. LOCKE, “ *when a man begins to have any ideas ?* I think the true answer is, when he “ first has any sensation. For since there appear not to be any ideas in the mind, before “ the senses have conveyed any in, I conceive “ that ideas in the understanding are coeval “ with sensation : which is such an impression “ or motion, made in some part of the body, “ as produces some perception of the understanding. It is about these impressions “ made on our senses by outward objects, “ that the mind seems first to employ itself in “ such operations as we call *perception, remembering, considering, reasoning, &c.*” ||

THE faculty of perceiving material objects, and their grosser qualities, by means of the senses, we possess in common with brutes : but the power of comparing and arranging

ranging their several relations and properties, and of reasoning analogically concerning them; the power of abstraction; and that reflex action of the mind by which it is enabled to review its internal treasures, and to contemplate its own faculties and operations; which lead to the discovery of almost an infinity of new truths and probabilities; and are the inexhaustible sources of every species of knowledge; are, in a great measure, the exclusive privilege of man.

A B O U T the *former* it is obvious that the mind can err, in any considerable degree, only by some defect in the bodily organs, whether natural or acquired, permanent or transient.

A B O U T the *latter* it may err from a variety of causes; which might all, perhaps, not unaptly be arranged under the following heads,—a natural incapacity, or habitual deficiency of *attention*,—weakness of *memory*,—too great activity, and indulgence of *imagination*,—depravity of *will*,—excess of *passion*, which is the natural consequence of them all, —and *disease* of body.

T H E S E

THESE errors may be very considerable, and unreasonable, without constituting Madness :—to deserve that appellation, they must appear of a certain magnitude, and under certain circumstances and limitations, which I shall now proceed to point out. It must, however, be acknowledged, that it is frequently difficult, especially with regard to the latter sort of mental errors, exactly to define where *folly* ends, and *Insanity* begins.

“THE mind may be said to be *delirious*
 “when it supposes sensible objects to exist ex-
 “ternally, which exist, as they then appear
 “to the mind, only in idea :—or has such
 “notions about objects which it sees, hears,
 “or otherwise perceives, or knows, as appear
 “obviously false, or absurd, to the common
 “sense and experience of the sober and ra-
 “tional part of mankind.—Delirium, there-
 “fore, may naturally be divided into two
 “kinds :—the one, arising from an error in
 “our *ideas*, I call IDEAL DELIRIUM ; and
 “the other, arising from an error in our *noti-*
 “*ons*, I call NOTIONAL DELIRIUM.”

THE

THE *former* kind of delirium is common both to fever and Madness ;—the *latter*, I am inclined to believe, is peculiar to Madness,—and suspect that whenever any degree of it is to be observed in the delirium of a fever, it portends that it will probably end in Madness.

THAT the delirium of the true phrensy, and other high degrees of febrile delirium, are of the *ideal kind*, is obvious to the most superficial examiner ; but that the slighter degrees, which chiefly affect the patient, on first waking out of sleep, with absence, muttering, wandering, rage or terror ; which greatly abate, or cease altogether, as the remaining effects of sleep are dissipated ; are all likewise of the ideal kind, is not at first view so obvious : but upon a stricter scrutiny, we may perceive that these symptoms arise chiefly from delirious *images* in the brain, which being but slightly impressed, while the brain is but slightly affected, are only vivid during sleep, which shuts out the glare of external objects ; and gradually vanish as sleep gives place to waking ; just as the dreams of children

dreams often continue for a while after they are apparently awake, their senses being with difficulty roused, and drawing off the attention by slow degrees from the *ideal picture* presented during sleep, to the *real representation* of surrounding objects.

IF what has been advanced be just, I may now, with some degree of clearness and precision, proceed to *define* INSANITY; and to enumerate, and describe, such of its species as have fallen under my own observation, or have been noticed by other medical writers.

INSANITY, as well as *delirium*, may be considered as divisible into *two kinds*; one of which may be called IDEAL,—and the other NOTIONAL INSANITY.

“ IDEAL INSANITY is that state
 “ of mind in which a person imagines he sees,
 “ hears, or otherwise perceives, or converses
 “ with, persons or things, which either have
 “ no external existence to his senses at that
 “ time;—or have no such external existence
 “ as they are then conceived to have:—or, if
 “ he perceives external objects as they really
 exist,

“ exist, has yet erroneous and absurd ideas
 “ of his own form, and other sensible quali-
 “ ties :—such a state of mind continuing for
 “ a considerable time ; and being unaccom-
 “ panied with any violent or adequate degree
 “ of fever.”

I N S A N I T Y of this sort is sometimes at-
 tended with *fear*, sometimes with *audacity*,
 sometimes with *neither* ; and may be either
constant,—*remittent*,—or *intermittent*.—The
constant has no very observeable, nor any re-
 gular remissions :—the *remittent* usually grows
 milder once in twenty four hours, generally
 in the day time, and has exacerbations in the
 evening :—the *intermittent* has considerable
 lucid intervals ; and as the paroxysms of this
 sort of Madness have been commonly supposed
 to obey the full and change of the moon, it
 has therefore been peculiarly distinguished by
 the name of LUNACY ;—a name which has,
 however, been indiscriminately extended to
 every species of Infanity.

“ NOTIONAL I N S A N I T Y is that
 “ state of mind in which a person sees, hears,

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“ or

“ or otherwise perceives external objects as
 “ they really exist, as objects of sense ; yet
 “ conceives such notions of the powers, pro-
 “ perties, designs, state, destination, im-
 “ portance, manner of existence, or the like,
 “ of things and persons, of himself and o-
 “ thers, as appear obviously, and often gross-
 “ ly erroneous, or unreasonable, to the
 “ common sense of the sober and judicious
 “ part of mankind. It is of considerable du-
 “ ration ; is never accompanied with any
 “ great degree of fever, and very often with
 “ no fever at all.”

NOTIONAL, *like* IDEAL INSANITY,
 may be either with or without fear, or auda-
 city : it is usually *constant* ;—but in some ca-
 ses it *remits*—and even *intermits*,—though for
 the most part with great uncertainty and ir-
 regularity.

INSANITY is easily distinguished from
 the temporary and transient delirium of *intox-
 ication*, whether occasioned by wine, opium,
 or any other inebriating substance,—from the
 delirium which sometimes accompanies hys-
 teric

teric fits,—and others of a like nature ;—not by a knowledge of the cause, but by the duration of the delirium :—for even the delirium arising from any of these causes becomes Insanity, if it continue long after the original exciting cause hath ceased to act. Thus intoxicating substances may not only produce transient delirium, as is usually the case ; but sometimes, either in a brain predisposed to Insanity, or when taken to great excess, or when the intoxication has been frequently and habitually repeated, their pernicious effects may be more permanent ; and indeed it too often happens, that ^{usual} ~~active~~ Madness, of various kinds, as circumstances may chance to determine, is the dreadful consequence of this kind of intemperance.

I D E A L I N S A N I T Y may be either *phrenitic*, or *not phrenitic*.

I N *phrenitic Insanity* the mind may either be employed about one set of ideas and notions, in which case some particular affection is generally concerned,—as *love*, *avarice*, *fear*, *terror*, and the like ;—or it may be agitated

with various ideas, notions, and affections indiscriminately.—The *latter* state usually accompanies phrenitic Insanity when it seizes suddenly, and is occasioned by some bodily disorder.—The *former* most commonly attends it when it is the consequence of notional Insanity; or of any long continued and intense attention, exertion, or passion of the mind.—But both states are in some measure common to all these sources of Insanity; as is also a very high degree of delirium, in which the patient's imagination has so lively an ideal picture for ever in view, as overcomes, and confounds, the impressions made by external objects; so that he scarcely perceives any person or object about him; or is apt to perceive them erroneously, and to mistake one person or object for another.

WHEN *ideal Insanity* is not *phrenitic*, it is either *maniacal*, or *incoherent*, or *sensitive*.

IN *maniacal Insanity* the mind may, in like manner, be employed either about *one set of ideas*, or about *more than one*;—but in this respect it essentially differs from *phrenitic Insanity*,

Insanity, that though the patient raves, and has a world of images floating in the brain, which, as in a dream, or in a reverie, appear to be real objects ; yet when he attends to the external objects which surround him, he readily distinguishes every thing, and every person about him.

IN *incoherent Insanity* the trains of ideas are either sluggish and interrupted, or too slightly connected, or pass in too rapid a succession. The mind is seldom, if ever, in this species of Insanity, confined to any one particular set of ideas ; in the *two first* of these states it borders upon ideotism, or has actually arrived at it ; and in the last, in some instances, it approaches to phrenitic Insanity, and in others is but an aggravation of some of the species of notional Insanity.

WHEN ideal *Insanity* is *sensitive*, as in Lycanthropia, Cynanthropia, and in some cases of what is commonly called hypochondriacal Melancholy, in which the diseased imagines himself to be a wolf, or a dog, or a tea-pot,
or

or fancies that he is made of glafs, or of wax, or the like, the mind is chiefly employed about one idea.

IN *notional Infanity* the mind may either be employed about one particular notion, or paffion ; or may take a larger fcope, and range through a variety of abfurd notions and affections. And in both cafes may be either chearful, or Melancholy, according to the nature of its object.

IN the *former* kind, or when the mind is employed about *one object*, the *delirium* may, in fome instances, appear glaringly *abfurd* ; — as when a man fupposes himfelf, though a mortal, to have the command and regulation of the elements, — to be a dead corpf, — to have no foul like other men, — to be capable of flying, — of working miracles, — or the like ; in all which cafes it ufually borders upon ideal Infanity : — or it may appear *plaufible* ; fo that not only the mind may impofe upon itfelf, — but, when the diforder is not very violent, or extravagant, even others may be
imposed

imposed upon, by the apparent reasonableness of the notion, or affection, which possesses it, and which arises from some seemingly real and just cause, and appears, at most, only to err in being quite disproportioned to it ;— as in love, jealousy, suspicion, timidity, irresolution, superstition, despair, avarice, misanthropy, nostalgia, and all inordinate desires and affections :—or it may obviously arise from *a diseased state of the natural appetites*, producing an ungovernable inclination to indulge them, and incessantly exciting in the mind a lively notion of the felicity of such indulgence.

T H E *latter*, or that kind of notional Insanity which is not confined to any one particular notion, or passion, may likewise be consider'd as either *plausible*, or grossly *absurd*; and comprehends all the varieties of what I shall hereafter describe under the names of fanciful, whimsical, impulsive, scheming, self-important, and hypochondriacal Insanity ; which manifest themselves in almost every kind of wild and extravagant fancy, or
unaccountable

unaccountable whim ; in an invincible inclination to pursue every impulse of passion, or imagination ; in self-importance, and vanity ; in wit, vivacity, and cunning ; in laughing, singing, talking, waggery, bragging, and lying ; in fondness for scheming and traffic of the most romantic, extravagant, childish, or absurd kind ; in attributing great effects to little causes, and great causes to little effects ; in Melancholy without any fixed, and determinate object, or what is called *tædium vitæ*, arising from a general impression of dejection on the mind, which renders it totally incapable of relishing any of those things whence mankind usually derive their happiness.

I N S A N I T Y, or *delirium*, according to the above account of them, cannot with propriety be said to exist, but where the JUDGMENT is deceived, the AFFECTIONS are misguided, or the CONDUCT is perverted, by some delusive perception, or some notion palpably erroneous, or absurd ; but the several faculties of the mind are liable to various

rious other disorders, of no inconsiderable magnitude and importance, besides those which, strictly speaking, deserve these appellations.

THE MEMORY may be defective, and even sometimes almost annihilated, either from a *diminished*, or from an *increased activity* of certain *fibres and vessels of the brain*, on whose prompt and regular vibrations, in due subserviency to the sound operation of all the faculties of the mind, the perfection of its exertions in a great measure consists. Their *diminished activity* may either consist in an almost total *privation of power*; or in a *languid uniformity* of action: and their *increased activity* in such *quick transitions* as give rise to ideas in such order and succession that they appear to have little or no proper connection; or in such *vigorous exertions* as produce rapid, but naturally and obviously connected trains of ideas. In the one case there exists a stupid vacancy, or an indolent uniformity; and in the other a busy incoherency, or an animated velocity of ideas. Hence arise four different states of the mind, all of which are apt, more

or less to affect the memory, and some of which universally, and infallibly, greatly impair it. Either there is almost a total incapacity of receiving, at least of retaining, any idea at all, much more of receiving, and retaining, any thing that deserves the name of a train of ideas :—or the mind is in such a torpid state, as disposes it indolently to dwell on *some one object*, which has at present obtained its attention, or something like its attention, keeping it perpetually in the same point of view, rarely turning it into any new position, and never so far exerting itself as to bring its different views and positions together in review, and to compare them with each other, —a state of which every man must have had some little experience, either in the absence of a reverie, on the approach of sleep, or in those disagreeably uniform dreams which often attend on fevers, or other disordered states of the body :—or the original associations of the mind may be so deranged, and its ideas incessantly obtrude themselves with so little connection, as may be altogether incompatible with that due command of recollection in which

which memory properly consists:—or the mind may be so fully employed by its own rapid succession of ideas, as scarcely to attend to any thing else but the fleeting images of the passing instant.

THE MEMORY and IMAGINATION are so nearly alike in their operations, so intimately connected, and so perfectly dependent on each other, that in many respects they are scarcely to be distinguished, and are, consequently, often confounded: it is, therefore, no wonder, that faculties so similar should be liable to similar disorders; and that in all the cases just enumerated, the memory and imagination should suffer together, and both faculties be in like manner affected.—In the *first case*, as there are few ideas, and still fewer, and those very imperfect trains; so there may truly be said to be *no imagination*.—In the *second*, the inactive state of the brain, as it is unfavourable to the memory and recollection, so it stupifies and *deadens the imagination*.—In the *third*, there is an activity of the imagination of a peculiar

kind, in which the ideas are so slightly connected, and seem so little indebted for their appearance to the usual ties of association, and so almost totally free from the controul of the other powers of the mind, as to appear for the most part perfectly *incoherent*.—In the *fourth case*, as there are often appearances of surprising memory, at the same time that there can be no dependence on the certainty of the operations of that faculty, while they are so little under the influence of the governing powers of the mind ; so, for the same reason, in similar states of mental activity, we are often astonished with the wonderful effulgence of sudden flashes of a *rapid imagination*, but rarely delighted with the steady light, and permanent splendor, which are displayed in a regular and vigorous, but not too accelerated, ~~an~~ exertion of that faculty.

A L L these states may be connected with, but do not constitute an essential part of Madness. When they are either constantly, or occasionally, accompanied with absurd notions, or delusive images, they are then to be
arranged

arranged under some of the species of that disorder, as the symptoms may happen to determine. Otherwise, the *three first states* are to be considered as so many distinct kinds of IDEOTISM:—and may be termed the *stupid*, in which scarcely the trace of a thinking soul remains;—the *absent*, in which the mental powers are benumbed, and the attention is with difficulty removed from one object to another;—and the *incoherent*, in which the associated trains of ideas are deranged and confounded, and the powers and operations of the mind weakened, and obstructed, by the disorderly intrusion of ideas which are very slightly, or improperly, or not at all connected.—The *fourth state* is an approach to Madness.

THE *three first states of the imagination*, or the *stupid, absent, and incoherent ideotism*, though essentially different from Insanity, yet so far agree with it, that arising nearly from the same causes with some of its species, hereafter to be mentioned, they are to be cured, if curable, by the same means.

THE

THE *fourth*, or *unusually active state of the imagination*, so often to be met with in men of genius, and of lively feelings ;—or the ridiculous *absences* of literary and studious men, more conspicuous for their attachment to science and literature, than for real abilities to comprehend and improve them, which have some resemblance to the *third state* ;—though bordering upon Madness, or Ideotism, in which they are but too apt to terminate ; are yet readily distinguishable from Madness by the circumstances already mentioned ; and the latter from ideotism by the degree, the causes, and the remissions of the malady : as are the common follies and absurdities of mankind from *notional Insanity*, by their frequency, and almost universality ;—unless we are disposed to think that in reality there is no essential difference, that all mankind deserve to be reckoned in the same class of Insanity, and that it was not more severely, than truly, asserted by a very able satirist—that—

“ Tous

“ Tous les hommes sont *fous* : & malgre
tous leurs soins,

“ Ne different entre eux que du *plus* ou du
moins.” ¶

“ *All men are mad, and, spite of all finesse,*

“ *The madness differs but in more or less.*”

B U T, however this may be, it is certain that there is a great *similarity* between *folly*, and *notional Insanity* ; and especially that species of it which I have denominated *pathetic*. For as *ideal Insanity* consists in the appearance of unreal, or erroneous images, to the mind ; so *notional Insanity* is owing to erroneous associations, in which consists the very essence of the erroneous notions both of the *madman* and of the *fool* :—but, perhaps, with this difference, that the erroneous notions of the fool are confined to the estimation of good and evil, only ; whereas those of the madman extend to the estimation of cause and effect, and, indeed, to that of every other relation
of

of things, about which a disordered brain is liable to form erroneous associations.

ALL the kinds of Infanity, above enumerated, may be variously combined, and frequently interchange one with another. If of long standing, they are generally incurable; and in a course of time, unless death prevent the melancholy spectacle, usually degenerate into *ideotism*; a most pitiable privation of the human faculties, in which the memory and imagination, as we have just seen, are often so debilitated, and irregular, as to sink the man, in almost every respect, even below the level of the brute creation; not only by depriving him of reason, but even, in a great measure, of the proper use of his senses, and of instinct, which, so far as the well being of mere animal life is concerned, might in some degree supply its place.

NOTIONAL DELIRIUM, as I have already observed, seems to be peculiar to Madness;—and I am sorry to find myself
under

under the necessity of so far agreeing with the satirist, as to assert, that the bulk of mankind, *morally*, at least, I will not say *medically* speaking, are more or less affected by it.—There is, indeed, some difficulty in determining the boundaries between what may not improperly be called *moral* and *medical* Insanity. Several of the antient philosophers, and particularly SOCRATES, and the STOICS, considered every *foolish*, or *vitious* person, as *insane*, or *morally mad*; and only to be distinguished from the *actually* and *medically mad*, by the *degree of disorder*, ‡—the symptoms of *fury*, † by which they understood what I have called *ideal Madness*, and especially those species termed *phrenitic*, *incoherent*, and *maniacal*,—

M

niacal,—

‡ “Hanc enim *Insaniam*, quæ *juncta stultitiæ* patet *latius*, a furore disjungimus.—*Insaniam* enim censuerunt [duodecim tabulæ] constantia id est sanitate vacantem: posse tamen tueri mediocritatem officiorum, et vitæ communem cultum, atque usitatum.”—See the passage from CICERO, at length, immediately following in the text.

† “*Furorem* autem esse rati sunt *mentis ad omnia cæcitatem*. “Quod cum magis esse videatur quam *Insania*; tamen ejusmodi est, ut *furor* in sapientem cadere possit, non possit *Insania*.” —*Ibid.*

niacal,—and the obvious existence of some *bodily cause* : ||—as may be collected, to mention no other authorities, from the following passage of CICERO's third book of *Tusculan Disputations*. ¶

“ OMN^{ium}~~ES~~ insipientium animi in morbo
 “ sunt : omnes insipientes igitur insaniunt :
 “ sanitatem enim animorum positam in tran-
 “ quillitate quadam constantiaque censebant
 “ [philosophi] : his rebus mentem vacantem,
 “ appellarunt insanam : propterea quod in
 “ perturbato animo, sicut in corpore, sanitas
 “ esse non possit. —Itaque nihil melius,
 “ quam quod est in consuetudine sermonis La-
 “ tini ; cum *exisse ex potestate* dicimus eos,
 “ qui ecstrenati feruntur aut libidine aut ira-
 “ cundia. — Qui igitur *exisse ex potestate* di-
 “ cuntur ; idcirco dicuntur, quia non sunt
 “ in potestate mentis : cui regnum totius ani-
 “ mi a natura tributum est. Græci autem
 “ *μανίας* unde appellant non facile dixerim.
 “ Eam

¶ Which they termed *atrabilis*. — “ Quasi vero atra bili
 “ solum mens, ac non sæpe vel iracundia graviore, vel timore,
 “ vel dolore moveatur !” — See the same passage from CICERO.

¶ Cap. 4. & 5.

“ Eam tamen ipsam distinguimus nos melius,
 “ quam illi ; hanc enim Insaniam, quæ *juncta*
 “ *stultitiæ patet latius*, a *furore* disjungimus :
 “ Græci volunt illi quidem, sed parum va-
 “ lent verbo : quem nos *furorem*, *μελαγχολίαν*
 “ illi vocant. Quasi vero *atra bili* solum mens,
 “ ac non sæpe vel *iracundia* graviore, vel ti-
 “ *more*, vel *dolore* moveatur ! quo genere A-
 “ thamantem, Alcmaëonem, Ajacem, Ores-
 “ tem furere dicimus. Qui ita sit adfectus,
 “ eum dominum esse rerum suarum vetant
 “ DUODECIM TABULÆ. Itaque non est scrip-
 “ tum, si INSANUS, sed SI FURIOSUS ES-
 “ SE INCIPIT : *insaniam* enim censuerunt
 “ constantia, id est sanitate, vacantem : pos-
 “ se tamen tueri mediocritatem officiorum,
 “ & *vitæ communem cultum atque usitatum* : *fu-*
 “ *rorem* autem rati sunt *mentis ad omnia cæcita-*
 “ *tem*. Quod cum majus esse videatur quam
 “ insania : tamen ejusmodi est, ut *furor* in
 “ sapientem cadere possit, non possit *insania*.”

“ *All fools are disordered in mind ; all fools,*
 “ *therefore, are insane : for it is the opinion of*
 “ *philosophers, that sanity, or health of mind*
 M 2 “ *consists*

“ consists, in a certain tranquility, and equa-
“ nimity, or, as they term it, constancy ; and they
“ consider the mind, when void of these qualities,
“ as insane ; since sanity can no more exist in a
“ disordered mind, than in a disordered body. —
“ Nothing, therefore can be better than the com-
“ mon mode of speaking in the Latin language,
“ when we say, that they who are carried away
“ either by ungovernable desire, or by immoderate
“ anger, are out of their own power. — They,
“ therefore, who are said to be out of their own
“ power, are for this reason said to be so, be-
“ cause they are not under the control of reason,
“ to which nature has allotted the supreme go-
“ vernment of the mind. How the Greeks came
“ to give to this the appellation of Mania, might
“ not be very easy to determine. But I may ven-
“ ture to affirm that we distinguish in this matter
“ better than they ; for we separate from fury,
“ this sort of Insanity, which being of the na-
“ ture of folly, is of greater extent and mag-
“ nitude ; the Greeks wish to do the same, but
“ are unhappy in the choice of an inadequate term.
“ What we call fury, they call melancholy.
“ As

“ *As if the mind could be DERANGED only by*
 “ *atrabilis, and was not frequently in the same*
 “ *manner affected by violent anger, or fear, or*
 “ *distress; as in the case of Athamas, Alcma-*
 “ *on, Ajax, and Orestes, to all of whom we*
 “ *give the appellation of furious. Whoever is so*
 “ *affected, the TWELVE TABLES forbid that*
 “ *he should have the management of his own af-*
 “ *airs. It is not written, IF HE BEGINS*
 “ *TO BE INSANE, but IF HE BEGINS TO*
 “ *BE FURIOUS. For they considered Insanity*
 “ *as void of equanimity, that is of sanity; but*
 “ *thought, notwithstanding, that the insane were*
 “ *capable of fulfilling tolerably well the ordinary*
 “ *duties of life, and of going through the com-*
 “ *mon and familiar forms of social intercourse.*
 “ *But they esteemed fury to be an universal*
 “ *blindness of the mind, with regard to all*
 “ *sorts of objects. Now though fury appears*
 “ *to be of greater magnitude than Insanity, it is*
 “ *yet of such a nature, that a wise man may be-*
 “ *come furious, but cannot be insane.”*

THIS passage, I must own, is not to be
 met with, as it here stands, in any one editi-
 on

on of the *Tusculan Disputations* in my possession, or which I have had an opportunity of consulting; but the *disjecta membra* of it are all to be found, some in one copy, and some in another. The reading which I have chosen is exactly the same with that which is given by some of the best editions, excepting in one word;—for where I read, “*Insaniam, enim censuerunt constantia, id est sanitate vacantem,*” they adhere to the common reading, and retain *stultitiam*; which I have changed for *Insaniam*: for as the sense absolutely requires *Insaniam*, and we actually meet with it in some editions, though not, as I can discover, on the authority of any manuscript, yet on that of NONIUS, † which may, I think, be esteemed in this case as little, if at all, inferior; I have ventured to receive it as the true reading; and am persuaded that the text, as it is here set down, may be safely considered as restored to its primitive purity.

THE

† Vide NONIUM, *de varia significatione verborum*, in voce FUROR.

THE learned MERCURIALIS * wonders that CICERO should be so much a stranger to the real sense in which these words, *Mania* and *Melancholia*, were used by Greek writers long before his time, as in this passage, in his opinion, he appears to be. But such a writer as CICERO ought not lightly to be censured. He seldom discovers himself to be either ignorant, or inaccurate: and it is certain that the old Greek writers did not unfrequently confound these terms; as even MERCURIALIS himself acknowledges that HIPPOCRATES has done in one instance; to which he might have added, had he been at the trouble of examining his works with this intention, several others: his words are,—“*quanquam non inficior semel Hippocratem, XXI libri sexti Aphorismo, Maniam pro Melancholia usurpassè.*” ||

BUT the truth, I believe is, that MER-
CURIALIS

* Hieron. MERCURIALIS *Parier. Lectio. Lib. 6. cap. 16. Opuscul. Aureor. p. 475.*

|| Ibid.

CURIALIS did not perfectly enter into the views of that elegant writer in this passage, in which, it must be acknowledged, he has not delivered himself altogether with his wonted perspicuity.—In order to understand him, *two* things are to be attended to: the *one* is, that he is endeavouring to prove the natural connection between FOLLY and MADNESS; and the *other*, that he wishes to show the superior excellence of the Latin language, in more exactly distinguishing the several kinds of *Madness*; in more clearly pointing out their relation to *folly*; and in making use of terms whose *philosophical* and *vulgar senses* perfectly coincide.—He had said a little before,—“*omnes insipientes esse non sanos*”—“*that all fools are insane*”—a few lines after he adds—“*Ita fit ut sapientia sanitas sit animi: insipientia autem quasi insanitas quædam, quæ est Insania, eademque dementia. Multoque melius hæc notata sunt verbis Latinis, quam Græcis: quod aliis quoque multis locis reperietur:*”—Hence wisdom is *sanity of mind*, and folly is *Insanity*, which *is likewise called dementia*, and is that state
in

“ *in which a man may be said to be out of his*
 “ *mind. These circumstances are much better*
 “ *pointed out in the Latin language, than in the*
 “ *Greek ; an observation which may be made on*
 “ *many other occasions, as well as on this.*” — He
 then subjoins the following observation in fa-
 vour of his native language, — “ *totum igitur*
 “ *id, quod quærimus, quid & quale sit, verbi*
 “ *vis ipsa declarat*” — “ *the very meaning, there-*
 “ *fore, of the word itself, completely illustrates*
 “ *the object of our present inquiry, and clearly*
 “ *explains the true nature of Insanity.*” — After
 a few observations on the strict propriety of
 the common modes of expression in the Latin
 language on this subject of moral Insanity,
 most of which have been quoted above, he
 adds, as we have already seen, — “ *how the*
 “ *Greeks came to give to this the appellation of*
 “ *Mania, might not be very easy to determine :*”
 — and that with very good reason ; since none
 of its uncertain etymologies render it strik-
 ingly applicable to this moral Insanity of the
 philosophers : since it is commonly used, by
 writers of every class, to express impetuosity
 of passion ; and by medical writers to denote
 N violence

violence of delirium, whether of a fever, or of Madness :—and yet it is certain that *μανία*, *μαίνομαι*, or the like, are the very words made use of by the old Grecian philosophers, when speaking of the identity of *folly* and *Insanity*. SOCRATES, in PLATO'S *Alcibiades Secundus*, § tells us that—*ἄφροσύνη ἄρα καὶ μανία κινδυνεύει ταυτὲν εἶναι*—“folly and madness seem to be “*the same thing*.”—DIOGENES LAERTIUS || informs us that ZENO, the founder of the Stoic philosophy, taught, that “*a wise man could never be mad*”—*ἔτι δὲ εἰς μαίνεται* ; —“*that he might experience the representation of delusive images in his mind, either through melancholy or delirium,*—*διὰ μελαγχολίαν ἢ λήθησιν* ; —“*not in consequence of any error in his notions, and estimation of things, but of some natural disorder of his body*.”—And CICERO himself has placed the following Greek aphorism—*ὅτι πᾶς ἄφρων μαίνεται*—at the head of his fourth paradox, in support of the doctrine
 ω —“*that*

§ Sect. 2.

|| Lib. 7. in *Vita ZENONIS*. p. 509.

—“*that every fool is insane.*” —Had MERCURIALIS attended to these facts, he would not have charged CICERO with being ignorant of the meaning of the Greek word *μανία*; and would have acknowledged that his reflections are not less just, than the circumstance on which he grounds them is true. Nor is CICERO the only Latin writer who uses *Insania* in the same manner, as corresponding to the *μανία*, or moral Insanity, of the Greeks. SENECA, in his second book *De Beneficiis*, * has the following passage—“*Insanire omnes stultos diximus: nec tamen omnes curamus Elleboro; his ipsis quos vocamus insanos, & suffragium & jurisdictionem committimus.*”—“*We say that every fool is insane: we do not, however, attempt to cure them all with Hellebore; but even trust those very men whom we call insane, to vote in our assemblies, and to fill the most important offices of the state.*”

N 2

AFTER

* SENECAE Oper. Tom. I. p. 651. *De Beneficiis* Lib. 2. cap. 35.

AFTER this observation, that he could not see any reason, in the etymology of the word, why the Greeks made use of the term *Mania* to signify what the Latins, in a moral sense, termed *Insanity*;—he adds—“*but we distinguish in this matter [of Insanity] better than they : for that kind of Insanity which being of the nature of folly only differs from it in magnitude*”—“*quæ juncta stultitiæ patet latius*”—“*we separate from fury, which we define to be*”—“*mentis ad omnia cæcitatem*”—“*an universal blindness of the mind ;*”—“*forbidding the latter*”—“*dominos esse rerum suarum*”—“*to have the management of their own affairs ;*”—while we allow that the former, though insane even in a medical sense, are able—“*tueri mediocritatem officiorum, & vitæ communem cultum & usitatum,*”—“*to fulfil tolerably well the ordinary duties of life, and to go through the common and familiar forms of social intercourse.*”—“*The Greeks wish to do the same, but are unhappy in making choice of an inadequate term :*” for their *melancholia*, instead of specifying something totally

tally distinct from their *Mania*, and our *Insania*, and exactly corresponding to our *furor*, corresponds in some cases to *Mania*, and *Insania*, as well as to *furor*;—and being injudiciously taken from a supposed cause, which, however real, is a partial one, betrays a want of precision, where precision was particularly aimed at, since the same symptoms, whether of *Insania*, *Mania*, or *Furor*, may equally arise from other causes, as well as from *atrabilis*,—such as—“*Iracundia gravior, vel timor, vel dolor,*”—“*violent anger, or fear, or distress.*”

THE Greeks, in short, have been less fortunate than we in the choice of their terms in these respects,—that their *Mania* is not so strikingly applicable, from its obvious meaning, to that kind of mental disorder which is strictly moral, and is properly denominated *stultitia*, or *folly*, as our *Insania* is;—that they have no term by which they distinguish that kind of Insanity—“*quæ juncta stultitiæ patet latius,*”—“*which being of the nature of folly, is of greater extent and magnitude,*” and answers

swers pretty exactly to what I call notional Infanity ;—and that their *Melancholia*, at the same time that it corresponds to the *Furor* of the Latins, does not properly comprehend those kinds of *Furor* which arise from *excess of passion*, and not from *atrabilis*.

T H U S C I C E R O, we find, reckons three kinds of Infanity ;—the *first*, simple *stultitia*, *folly*, or *moral Infanity* ;—the *second*, that kind of Infanity which, “ *being of the nature of folly, is of greater extent and magnitude* ;” and corresponds to such species of *notional Infanity* as arise from the affections of the mind ;—the *third*, what he calls *Fury*, which answers to those species of *ideal Infanity* which can be conceived to come within the definition of “ *an universal blindness of mind, with regard to* ” “ *all sorts of objects*.”

T H E following passages from CÆLIUS AURELIANUS may serve still farther to corroborate C I C E R O’s observations relative to the *Mania* and *Melancholia* of the Greeks,—to show the injustice of MERCURIALIS’s charge
of

of ignorance in these matters,—and to confirm the truth of the explication which I have above advanced.—It may be proper to observe, that he every where uses the Latin word *Furor* as synonymous to the Greek *Mania*, of which it is a translation.——“*Stoici, says he, duplicem Furorem dixerunt, alium insipientiæ genus, quò omnem imprudentem insanire probant; alium ex alienatione mentis et corporis compassione. EMPEDOCLEM sequentes alium dicunt ex animi purgamento fieri, alium alienatione mentis, ex corporis causa sive iniquitate, de quo nunc scripturi sumus: quem Græci, siquidem magnam faciat anxietatem, appellant μανία vel quod animum sive mentem ultra modum laxet; μανόν enim demissam sive mollem appellant; vel quod &c.*” †

“*The Stoics have asserted that there are two sorts of Fury; one of which ranks under folly, and this they prove to be a kind of Insanity inherent in every man who is not wise; and*”
 “*the*”

† *Morb. Chronic. Lib. 1. c. 5. § 144. p. 325.*

“ *the other is owing to an alienation of mind,*
 “ *united with a bodily disorder. They who*
 “ *follow EMPEDOCLES say that the first arises*
 “ *from a corruption of the soul ; and the latter*
 “ *from an alienation of mind, occasioned by a*
 “ *cause, or disorder, residing in the body. Of*
 “ *this last I am now about to write ; which, as*
 “ *it produces great anxiety, the Greeks call*
 “ *Mania ; either because it immoderately relaxes*
 “ *the soul, or the mind ; for $\mu\alpha\lambda\acute{o}\nu$ in Greek sig-*
 “ *nifies depressed, or softened : or because &c.”*

“ *N A M furor nunc iracundia, nunc hilari-*
 “ *tate, nunc mœstitudine, sive vanitate occu-*
 “ *pat mentem, nunc timore comminante ina-*
 “ *nium rerum, &c.” ¶*

“ *For fury possesses the mind sometimes with*
 “ *anger, sometimes with mirth, sometimes with*
 “ *dejection, or with vanity, sometimes with*
 “ *empty fear of threatening danger, &c.”*

A F T E R W A R D S, in treating of *melan-*
cholia, he has the following remarkable pas-
 sage :—

“ S E D

“ SED hanc passionem furoris speciem alii plurimi, atque THEMISONIS sectatores vocaverunt. Differt autem, siquidem in ista principaliter stomachus patitur, in furoris vero caput.” ‡

“ But the followers of THEMISON, and many others, have called this affection a species of fury. It differs, however, from fury in this, that in Melancholy the stomach is principally affected ; and in fury the head.”

LET me add one more authority to show that melancholia sometimes means the same with the furor of CICERO.

“ MANIA enim, Insania, seu furor, says ZACUTUS LUSITANUS, quædam est Melancholia.” ¶

“ For Mania, Insanity, or fury, is a kind of Melancholy.”

O

IT

‡ Morb. Chronic. cap. 6. § 183. p. 340.

¶ Praxis Historiar. Lib. 1. cap. 8. p. 204. col. 2. C.

IT has been commonly asserted, that persons of great abilities, and genius, are more liable to Madness than men of inferior understandings.—That, whether wise men are of a melancholy temperament, has long been a subject of inquiry, which has been determined in the affirmative, is evident from the following passage of ZACUTUS LUSITANUS:—

“ *Verum melancholici sint sapientes?* hoc loco a nobis enucleandum. Nam ARISTOTELES lib. 30. prob. 1. *omnes qui ingenio claruerunt, vel in studiis philosophiæ, vel in republica administranda, vel in carmine pangendo, vel in artibus exercendis, melancholicos fuisse perhibet, quales Herculem, Ajacem, Bellerophontem, Lysandrum, Empedoclem, Socratem, atque Platonem extitisse affirmat. Cur autem Melancholia ad prudentiam conferat, explicatu difficile est, quod GALENUM non latuit: hic enim lib. 1. de natura human. com. 39. supponens animi mores corporis temperamentum sequi, docet quod animi acies, & intelligentia ab humore bilioso emanet,*
quem-

quemadmodum *constantia*, & *firmitas* a *melancholico*. Si ergo prædicti duo humores exacte, attemperantur, hominem sapientem reddunt, cum sapiens ille dicatur, qui facile ac cito discurret, ac graviter discernit.”*

“W H E T H E R wise men are of a melancholy temperament? *is a proper subject of inquiry in this place. For* ARISTOTLE *asserts,—that all who have been famous for their genius, whether in the study of philosophy, in affairs of state, in poetical composition, or in the exercise of the arts, have been inclined to Melancholy; as* Hercules, Ajax, Bellerophon, Lyfander, Empedocles, Socrates, *and* Plato. *But why Melancholy should contribute to wisdom, is difficult to explain, of which* GALEN *was not ignorant; for in the first book of his Treatise on Human Nature, in which he supposes that the disposition of mind is determined by the temperament of the body, he advances that quickness and penetration of mind proceeds from the bilious humour, as equanimity and firmness do from*

O 2

the

* ZACUT. LUSITAN. *Prax. Historiar.* Lib. 1. cap. 8. *Oper.* Tom. 2. p. 206. col. 2. E.

the melancholy. If, therefore, these two humours are exactly attempered, they render a man wise ; since he may be called a wise man who reasons with ease and celerity, and determines with judgment."

THE very just observation of one of the best of our English poets, in the following couplet, is frequently quoted in favour of the natural connection between wisdom and madness ;—

“ Great wits are sure to Madness near allied,
And thin partitions do their bounds divide.” §

AND, indeed, it is true, that persons of great inventive genius, of fine imagination, and of lively feelings, if not blessed with great judgment, as well as with the best moral dispositions, are so situated upon the very verge of Madness, that they easily fall into it, if pushed

§ DRYDEN'S *Absalom and Achitophel*.

pushed forward by any considerable accidental cause. ¶ What, indeed, can be a nearer approach to Madness, than that of a man of genius

¶ Of this we have a remarkable instance in the celebrated poet TASSO ; on whose fine imagination the passions of hopeless love, and of grief occasioned by ill treatment, seem to have generated *ideal Madness*, of such a kind as might be expected in a sublime poet, who had indulged his fancy so wildly, and so exquisitely, as he had done, in the visionary creation of witchcraft and enchantment.——Of this Insanity we meet with the following anecdote in the *Life of Tasso* prefixed to HOOLE's translation of his *Jerusalem delivered*.

“IN this place [*at Bisaccio near Naples*] MANSO had an opportunity of examining the singular effects of TASSO's Melancholy ; and often disputed with him concerning a familiar spirit, which he pretended to converse with. MANSO endeavoured in vain to persuade his friend that the whole was the illusion of a disturbed imagination : but the latter was strenuous in maintaining the reality of what he asserted ; and, to convince MANSO, desired him to be present at one of these mysterious conversations. MANSO had the complaisance to meet him next day, and while they were engaged in discourse, on a sudden he observed that TASSO kept his eyes fixed upon a window, and remained in a manner immoveable : he called him by his name several times, but received no answer : at last TASSO cried out, “ There is the “ friendly spirit who is come to converse with me : look, and “ you will be convinced of the truth of all that I have said.” MANSO heard him with surprise ; he looked, but saw nothing except the sun-beams darting through the window : he cast his eyes all over the room, but could perceive nothing, and was just going to ask where the pretended spirit was, when he heard TASSO speak with great earnestness, sometimes putting questions to the spirit, and sometimes giving answers, delivering the whole in such a pleasing manner, and with such elevated expressions, that he listened with admiration, and had not the least inclination
to

nus, in the act of poetical invention, when, as SHAKESPEARE ~~most~~ inimitably expresses it,—

“ The poet’s eye, in a fine frenzy rowling,

“ Doth glance from heav’n to earth, from
earth to heav’n ;

“ And, as imagination bodies forth

“ The forms of things unknown, the poet’s pen

“ Turns them to shape, and gives to airy
nothing

“ A local habitation and a name.” *

It is also true, that the ablest heads, and soundest judgments, may be deranged by too intense an application of mind :—and that Madness from bodily causes has little, if any relation, to the greater or less extent of the original powers of the soul, and may equally seize on the *wise man* and on the *fool*.

BUT

to interrupt him. At last the uncommon conversation ended with the departure of the spirit, as appeared by Tasso’s words, who turning to MANSO, asked him, if his doubts were removed. MANSO was more amazed than ever ; he scarce knew what to think of his friend’s situation, and waved any farther conversation on the subject.”—*Life of TASSO*, p. XLVIII.

* *Midsummer Night’s Dream*, Act 5. scene 1.

BUT, setting aside these circumstances, I may venture, I think, from much experience in these cases, to affirm—that men of *little genius*, and *weak judgment*, especially if to a small degree of capacity, be joined a lively and active imagination, strong passions, or absurd and gloomy notions of God and Religion, derived from vulgar prejudices, and a very defective, or an injudicious education, are, when certain circumstances co-operate, peculiarly liable to every species of *notional Insanity*.

IN short, as, in a moral sense, every *fool* is with propriety said to be *insane*; so, in a natural and medical sense, it may truly be asserted, that *fools* are most *liable to Madness*: so far from being true is the common notion; which has been adopted by a very ingenious poet, and thus poetically expressed in the following lines of his beautifully descriptive ode on this subject: —

“Hail, awful Madness, hail!

“Thy realm extends, thy powers prevail,
“Far as the voyager spreads his ’ventrous sail.

“Nor

“ Nor *best* nor *wisest* are exempt from *thee* ;
 “ *Folly*—*folly*’s only free.†”

A *s notional delirium* is peculiar to Madness, so, on the other hand, *ideal delirium* is common both to fevers and Madness ; but with this difference, that in *fevers* it is generally *pure*, and *unmixed* ; whereas in Madness it seldom occurs without some mixture of *notional delirium*.

IN *notional Madness* the patient properly perceives, and distinguishes, surrounding objects, knows where he is, and who are about him : but a person labouring under *ideal Madness* knows no more of these matters, under equal degrees of delirium, than one in the delirium of a fever ;—and the cause is obvious : for both in the delirium of a fever, and in that of *ideal Madness*, the mind is nearly in the same state as that of a person in a dream,—has a *world* of images *within itself*, which are so forcibly obtruded upon

† PENROSE’S *Flights of Fancy*. p. 16.

upon its observation, and so vividly perceived, as in a great measure to prevent the perception of those which are offered by the ministration of the senses, as immediately acted upon by the then present material objects of the visible, audible, and tangible *world without*.—In all these cases, in proportion as the senses are affected, or, in other words, as they affect the mind, by the perception of present external objects, the deception of the *febrile* and *maniacal delirium*, and of the *dream*, is incomplete. ¶

So that the distinction of ARETÆUS, which must be acknowledged to be plausible ;
P because

¶ ADDISON, in the *Spectator*, has a very just observation, among many others, on the subject of dreams, which is equally applicable to the delirium of some species of *ideal Madness*, and of fevers. “The soul, says he, in dreams converses with numberless beings of her own creation, and is transported into ten thousand scenes of her own raising. She is herself the theatre, the actors, and the beholder. This puts me in mind of a saying which I am infinitely pleased with, and which PLUTARCH ascribes to HERACLITUS, *That all men whilst they are awake are in one common world; but that each of them, when he is asleep, is in a world of his own*. The waking man is conversant in the world of nature; when he sleeps, he retires to a private world that is peculiar to himself.”—Vol. 7. No. 487. p. 69.

because founded on real, though partial, observation ; is yet far from being true. After relating a very curious case of Madness, he adds,——ἴχουσι δὲ τὴν αἰτίην τῆ νοσήματος, κεφαλὴ καὶ ὑποχόνδρια, ἄλλοτε μὲν ἅμα ἄμφω ἀρξάμενα· ἄλλοτε δὲ ἀλλήλοισι ξυντιμωρῶντα· τὸ δὲ κύρος, ἐν τοῖσι σπλάγχνοισί ἐστι ἐπὶ μανίῃ καὶ μελαγχολίῃ, ὅκωσπερ ἐν τῇ κεφαλῇ καὶ τοῖσι αἰσθήσεσι τὰ πολλὰ τοῖσι φρενητικοῖσι· οἷδε μὲν γὰρ παραιοῦνται, καὶ τὰ μὴ παρεόντα ὀρέεσι δῆθεν ὡς παρεόντα, καὶ τὰ μὴ φαινόμενα ἄλλω, κατ' ὅψιν ἰνδάλλεται· οἱ δὲ μανιόμενοι ὀρέεσιν μόνως ὡς χρὴ ὀρίῳ εἰ γινώσκουσι δὲ περὶ αὐτέων, ὡς χρὴ γινώσκειν. || ——— “ *The cause of*
“ *this disorder is in the head and the hypochondria,*
“ *which sometimes begin to be affected both at*
“ *once, and at other times one disorders the other.*
“ *But the principal seat of the disease in Mania*
“ *and Melancholy is in the viscera ; as that of*
“ *the phrenitis is, for the most part, in the head*
“ *and the senses. For in the latter, or phrenitis,*
“ *they have erroneous sensations, and see things*
“ *as present which are not so ; objects being re-*
“ *presented to their sight which do not appear to*
“ *those*

*“ those about them :—whereas they who are ma-
 “ niacal see only as they ought to see ; but do not
 “ judge of what they see as they ought to judge.”*

HIPPOCRATES, or whoever is the author of the treatise *de morbis*, which is to be found in all the collections of his works, justly observes, that the delirium of a phrenitis, and of Madness, are alike :—*προσεοίκασι δὲ μάλιστα καὶ ὑπὸ τῆς φρενίτιδος ἐχόμενοι, τοῖσι μελαγχολῶσι κατὰ τὴν παράνοϊαν. οἷτε γὰρ μελαγχολῶδεις ὁκόταν φθαρῇ τὸ αἷμα ὑπὸ χολῆς καὶ φλέγματος, τὴν νῆσον ἴχουσι καὶ παράνοιο γίνονται. ἔνιοι δὲ καὶ μαίνονται. καὶ ἐν τῇ φρενίτιδι ὡσαύτως. οὕτω δὲ ἥσον ἢ μανίη τέ καὶ ἢ παραφρόνησις γίνεται, ὅσωπερ ἢ χολὴ τῷ φλέγματι ἀσθενέσκει ἐσίν.* ¶—

*“ There is a great similarity, says he, as to the
 “ disorder of mind, in those who are ill of a
 “ phrensy, and those who are afflicted with
 “ melancholy : for they of a melancholy tem-
 “ perament become diseased, and are delirious,
 “ and some of them maniacal, whenever the blood
 “ becomes corrupted with bile and phlegm.*

P 2

“ And

*“ And it is the same in the phrensy. And in
 “ both, the Mania and the delirium, are less,
 “ in proportion as the bile is less predominant
 “ than the phlegm.*

GALEN says, in effect, the same thing :
 —ἐν τῷ γὰρ μόνῳ διωκεῖς ὑπάρχοντι μελὰ
 πυρετῷ τὴν φρενίτιν νοῶμεν, εἰδένι διαφέρεισαν ἄλλῳ
 τῆς μανίας πλὴν τῷ πυρετῷ· φρενῶν μὲν γὰρ ἅμφω
 βλάῃαι, τὸ δὲ χωρὶς πυρετῷ τῶν μαινομένων ἴδιον,
 ὥσπερ τὸ σὺν πυρετῷ φρενιτικῶν.* —“ For by
 “ the constant presence of fever, alone, can we
 “ distinguish a phrensy ; which differs from
 “ Mania in nothing but this circumstance : for
 “ they are both disorders of the mind ; but the ab-
 “ sence of fever is characteristic of the latter, as is
 “ its presence of the former.”

IT may not be amiss here to observe, that
 though GALEN in this, and other passages,
 calls *Mania a delirium without fever* ; yet he
 acknowledges that the term is used by HIP-
 POCRATES, in several places, as indeed it is
 in

* Vide *Fæsi Oeconom.* HIPPOCRAT. *Art. Μανία* ; where
 more may be seen to the same purpose.

in that just quoted above, only to express a violent degree of delirium, whether it be with, or whether it be without fever. In commenting upon a passage in which *μανικόν* || is used by HIPPOCRATES when speaking of delirium in a fever, he observes, ——— *μανικόν μὲν, ὡς εἰ καὶ παρακοπιτικὸν ἰσχυρῶς εἰρήκει :* ———
 “that in using the term maniacal, he means the same thing as if he had said—highly delirious.”

I cannot in this place forbear taking notice of the latitude which the antients often allowed themselves in the use of words : in which,
 indeed

|| “In febris autem dentibus stridere, quibus a puero minime est consuetum, *μανικὸν καὶ θανάτωδες.*” —“Grating the teeth in a fever, when the patient has not been accustomed to do so since his childhood, foretels a violent degree of delirium, and even death itself.” —HIPPOCR. *Prænotion.* Lib. 1. p. 37. l. 52. —And a little after, still speaking of fevers, he says, —
 “Quod si etiam pulsus in præcordiis insit *θόρυβον ἢ παραφροσύνην* indicat. Verum etiam eorum oculos intueri oportet.
 “Si namque oculi crebro moveantur *μανῆναι τῶτοις ἐλπίς.*” —“If there be a pulsation about the præcordia, it denotes simply an approaching perturbation of mind, or delirium. But it is also proper to observe the eyes ; for if the patient moves them frequently about, a violent delirium, may soon be expected.” —Ibid. p. 38. l. 37.

indeed, too many of the moderns, partly from the poverty of language, partly from a desire to avoid the charge of an affectation of singularity, or a fondness of innovation ; but more, I suspect, from inattention, indolence, and habit, have followed their example. This latitude of language is often the occasion of much confusion, and apparent inconsistency, in the writings of the antient Greeks and Romans ; has greatly diminished the value of even their best compositions relative to natural science, by rendering them frequently obscure, and sometimes perfectly unintelligible ; and has, I believe, been as much instrumental to the decline of *classical learning* in this *philosophical age*, as any other cause whatever. Had they been as accurate as they are elegant, they would have been more valued, and more generally read ; but nothing can compensate, in the estimation of a philosopher, for want of precision ; since there can be no sound philosophy, where there is no precision in the use of terms.

THIS want of precision, by throwing over
ver

ver a composition the dark veil of obscurity, is as unfavourable to the reputation of an author, as a man of real science and genius, as it is injurious to the advancement of knowledge : — Since, as we are usually unwilling to take much pains to understand a writer in whose works we frequently meet with the unpromising appearance of obscurity and inconsistency ; — and, as we cannot be supposed to enter much into the spirit and meaning of what we read without pleasure, and without attention ; or to be much instructed by what we do not understand : — so, we are not very ready to give a writer credit for much science, or any deep views into the secret operations of nature, who has not sagacity, or attention, sufficient to enable him to affix determinate, and appropriate ideas, to the terms he makes use of ; — and are apt to suspect that he has no very clear head, or bright genius, who is unable to communicate his own notions, whatever they may be, at least for the most part, with perspicuity and precision : — for, as HORACE very justly observes, —

“Scribendi

“Scribendi recte sapere est principium & fons.

— — — — —
 “Verbaque provisam rem non invita sequentur.” §

“Good sense the fountain of the muses art.

— — — — —
 “And if the mind with clear conceptions glow,

“The willing words in just expressions flow.” †

T H E R E is not, perhaps, a more striking instance of this latitude in the use of words, than in the variety of significations in which the antient physicians have employed the terms *Melancholia* and *Mania*.

M E L A N C H O L I A is sometimes employed to signify a certain temperament, or morbid disposition of body ; ‡—sometimes to express

§ *De Arte poetica*. v. 311.

† FRANCIS.

‡ HIPPOCR. *De Aere, Locis, & Aquis*. p. 288. 6.—*De Victus Ratione in Morb. Acut.* p. 404. 39.—*De Affection.* p. 325. 21.—*De Morbis Vulgaribus*. p. 1090. G.

express Madnefs in general, ¶ of which this temperament, or *atrabilis*, was almost univerfally fupposed to be the caufe,—in which view HORACE, fpeaking of a happy Madman, fays—

“Expulit elleboro morbum *bilemque* mera-
co ;”—

—moft commonly to difcriminate that kind which is attended with *dejection* and *fear*, || as has already been abundantly proved ;—and fometimes, as CICERO has obferved, to denote even *fury* ; and that either in proper Madnefs, * or in the delirium of a fever. ‡

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I N

¶ HIPPOCR. *De Morbis*. p. 460. 48.

|| Ibid. *Sec.* 6. *Aphorism.* 23.—See alfo the definitions already tranfcribed from the writings of the antient phyficians.

* Ibid, *De Morbis*. p. 460. 45.—This may be farther confirmed by the following paffage of the *Captive* of PLAUTUS : —

——— “TYND. *Ardent oculi, fune opu’ft* Hegio,
Viden’ tu illi maculari totum corpus maculis luridis ?
ATRA BILIS agitat hominem.”

“TYND. His eyes flafh fire ; ’twere fit he were confined.

Sec

IN like manner, by MANIA sometimes is understood Madness in general; §—most frequently Madness with *fury* and *audacity*, in which sense, as has been fully shown already, it is opposed to melancholia; †—sometimes no more than a high degree of delirium in a fever; *—and sometimes even to denote that kind

*See you not how his body is o'erspread
With livid blotches? 'Tis BLACK BILE disturbs him."*

And a little after TYNDARUS says —

"Jam deliramenta loquitur: larvæ stimulant virum."

"Hark how he raves! some ghosts unseen torment him."
Act 3. scene 4. v. 63.—67.

† HIPPOCR. *Prorrhēt.* Lib. 1. No. 14, 15, 18.—*Coac.*
Prænot. p. 130. No. 88, 93, 94, 95.

§ HIPPOCR. *De Morbo Sacro.* p. 308, 309.—*Prorrhēt.* Lib. 2. p. 83.—*Insaniæ Tractatio.* p. 1286.—HIPPOCRATIS & DEMOCRITI *Epist.* p. 1285.

† HIPPOCR. *Aphorism.* § 3. Aphor. 20. 22. § 6. Aphor. 56.—*De Victus Ration.* Lib. 2. p. 352. 30.

* HIPPOCR. *De Judicationibus.* p. 55. 41.—*De Morbo Sacro.* p. 460. 49.—JACOTIUS, speaking of three kinds of phrenitis mentioned by HIPPOCRATES, says the second is *μᾶνιδος*, melancholica.—Vide HOLLERII & JACOTII *Comment.* in HIPPOCRAT. *Coacas Prænot.* Lib. 2. n. 30. p. 101.

kind of Madness which is accompanied with *fear* and *dejection*, and is usually distinguished from *Mania* by the opposite term, *Melancholia*. *

I shall now proceed to arrange the various SPECIES of Madness according to the above definitions ; and for the sake of placing them in a clear point of view, shall throw them together into the form of a TABLE ; which shall be followed by such descriptions, illustrations, and authorities, as shall appear to me necessary to explain, and confirm, whatever may stand in need of explanation, or confirmation.

Q 2

A Table

* HIPPOCR. *De Victus Ration*. Lib. 2. p. 351. 50—*Aphorism*. § 6. Aphor. 21. as explained by GALEN ; and acknowledged by MERCURIALIS. *Variar. Lectio*. Lib. 6. p. 475. The same writer has, in another work, the following observation ; which seems scarcely to be consistent with his censure of CICERO, abovementioned :—"Per *Maniam*, omnia *deliria*. Nam ut *Galenus* scribit, hæc vox *Mania* significat aliquando *Melancholiam*, jam *Maniam*, jam omnia *deliria*."—"By *Mania*, says he, he means all sorts of *delirium*. For as we learn from GALEN, this word *Mania* signifies sometimes *Melancholy*, sometimes *Mania*, and sometimes every kind of *delirium*."—Vide Hieron. MERCURIAL. in *secund. Lib. Epilem*. HIPPOCRAT. *Prælection*. Bononiens. p. 238.

A Table of the SPECIES of INSANITY.

One Genus, ——— INSANITY.

Two Divisions, — IDEAL—and—NOTIONAL.

I. IDEAL INSANITY.

INSANITY — 1. Phrenitic.
 2. Incoherent.
 3. Maniacal.
 4. Sensitive.

II. NOTIONAL INSANITY

INSANITY — 5. Delusive.
 6. Fanciful.
 7. Whimsical.
 8. Impulsive.
 9. Scheming.
 10. Vain, or Self-important.
 11. Hypochondriacal.
 12. Pathetic.
 13. Appetitive.

I. IDEAL INSANITY.

I. **I**N PHRENITIC INSANITY *the patient*
 RAVES INCESSANTLY, *or with short,*
and those rarely lucid intervals, either about ONE, ¶
or

¶ Curiosius inquisivi, *says* VAN HELMONT, *plures amentes,*
 & non paucos sanavi, tam qui a magnis perturbationibus, passionibus, aliisque morbis, quam qui abruptis dementes facti erant, narraruntque mihi, se incidisse sensum in *Maniam*, cum prævio sensu ex hypochondrio illis ascendere solitam, veluti obscuram *phantasiam* & nubilam tentationem amentiaë, qua primum vel inviti premebantur, donec *idea* tandem, plenum sibi dominium acquisivisset. In se autem reversi, erant actorum omnium memores. Fidenter enim conquesti sunt de omnibus. Quod nimirum spoliarentur primum *omni discursus consecutione*, seque *mansisse in punctuali immersione unius conceptus* : extra quam nihil aliud cogitarent, cum mœmore, molestia, & importunitate. Cogitarent non secus ac si in speculo illum semper conceptum fuissent intuiti. Imo nec sciebant se tum illud cogitare, vel suo conceptu sic aspicere : quanquam sic immobiliter cogitarent, ut tandem sub ingressum & dominium Maniæ, si contingeret illos stare, *stetissent per dies aliquot, absque lassitudine, nec scirent se stare.*——VAN HELMONT *Demens Idea. Operum.* p. 174.

“ I have minutely examined many Madmen, and have cured not a few ; as well such as have been rendered insane by great uneasiness, violent passions, or by other diseases, as by substances of an injurious nature taken into the stomach ; and they have all told me that they became gradually maniacal, having a previous sensation of a kind of obscure ideal picture, a sort of a faint approach of Insanity, which seemed to ascend from the region of the stomach : that
 this

or VARIOUS || *objects* ; and laughs, sings, whistles, weeps, laments, prays, shouts, swears,

this troublesome representation was at first yielded to with reluctance, but the idea insensibly gaining strength, acquired at length perfect dominion over them. When they came, however, to themselves, they remembered all that they had experienced in their illness; and gave an exact relation of all their distresses;—as that they were at first deprived of all the connections of association and reasoning, so that the mind remained fixed on the individual point of one single object, beyond which it could not think, and which it dwelt upon with grief, uneasiness, and solicitude;—that in this intense act of thinking they seemed for ever to behold one object; as it were in a glass;—and that they were not even conscious that they were merely thinking of such object, or that they only beheld it in imagination; though they were so immoveably rivetted in thought, that if they happened to be standing, at the first attack, or at least during the violence of a maniacal paroxysm, they would continue standing for some days, without weariness, and yet not be aware that they were standing.”

“ Quidam senex nobilis, quandoque a sede exiliens subito, ab hostibus se impeti credebat : quos arreptos, retro se in furnum confertim, sua quidem opinione, intrudebat.”——WIERI *De Præstigiis Dæmonum*. Lib. 3. *De Lamiis* cap. 7. § 2. *Operum*, p. 180.

“ A certain elderly nobleman would sometimes, on a sudden, fancy that he was attacked by an enemy ; and springing from his seat, would, in imagination, thrust together such as he could seize upon, into an oven which was at his back.”

|| “ Juvenis robustus, viginti quatuor annos natus, biliosus, & poculis largioribus quotidie indulgens, nuper magna contumelia fuit affectus, quæ ipsam, hinc ira valde perturbatum, diu de vindicta magnopere habuit sollicitum. Post aliquot dies cœpit ferocior videri, & cum quovis de rebus leviculis rixari, noctes pene totas
insomnes

swears, threatens, attempts to commit violence either to himself or others, or does whatever else the nature of his delirium prompts

insanues ducere, & miris imaginationibus infestari. Cumque malum deinde ingravesceret, diluculo quodam invigilans, e lecto nudus exiit: indusium & losices diffregit, clamoribus furiosis totam domum replevit, & in occurrentes domesticos tantum impetum fecit, ut uni, renitentibus aliis, gulam manibus fortissime comprehensam, pene totam confregit. A pluribus itaque viris robustis comprehensus, & vinculis in lecto dententus; ubi jam per biduum clamans, absurda loquens, cantillans, ridens, dejerans, torvum videns, perpetuo vigilat. Cibos oblatos fatis avide ingerit. Potum ore haustum, in adstantium vultum, si non attendant, labris in fistulæ modum arctatis impudenter nonnunquam ejaculatur. Sæpissime nudo jacet corpore, nec ullum frigus sentit, nec ab ullo læditur. Nullis blandimentis, nullis objurgationibus, nec ullis admonitionibus, ejus scrocia frænari vel leniri hætenus potest.”——BROEN *Animad. Med. in REGII Prax. Med. Lib. I. § 15.*

“A robust young man, of 24 years of age, of a bilious constitution, and used to a daily indulgence in hard drinking, received lately a violent affront, at which he was so enraged, that he thought of nothing but how he might be revenged. After some days he began to be morose, to quarrel with any body about the merest trifles; to pass almost whole nights without sleep, and to be troubled with strange fancies. The disorder increasing, one morning early, as he was lying awake, he suddenly started, naked, out of bed, tore his shirt, and his bed clothes, filled the whole house with the noise of his violent raving, and attacked with such fury the servants who ran to him, that seizing one by the throat he almost strangled him, notwithstanding the assistance given him by the rest. He was, therefore, secured by several stout men, and fastened down in his bed; where he has now lain, without sleep, for two days, incessantly shouting, talking nonsense, singing, laughing, swearing, and expressing in his looks the sternness of revenge. He eats his food somewhat greedily. Sometimes, contracting his lips so as to form

prompts him to do ; — or is as INCESSANTLY EMPLOYED ABOUT SOME ONE THING which is either absurd, or uncommon ; § — and is almost wholly intent on the solitary idea, or on

form a kind of tube, he will rudely spirt out of his mouth a part of his drink, into the faces of his attendants, if they are not careful to avoid it. He often lies quite naked, and neither perceives, nor is injured by cold. Neither persuasion, chiding, nor admonition, have hitherto had the smallest effect in restraining, or soothing his ferocity."

" Vidi Maniacum omnia corporis integumenta lacerasse, & nudum stramine incubuisse in loco lapidibus strato, dum asperrima fœviebat hyems, per plures septimanas ; quandoque *per octo dies omni cibo abstinuisse*, deinde oblata quævis ingurgitasse avidissime, imo & fœdissimo spectaculo, proprias fæces alvinas devorasse, licet optimi cibi suppetere. *Per plures septimanas noctes & dies per-vigil.* Horrendis clamoribus totam replebat viciniam ; & tamen per plures annos supervixit, sedato quidem furore, sed fatuus, & omnium rerum immemor." — VAN SWIETEN *Comment. Aph.* 1120. Tom. 3. p. 521.

" I have seen a Maniac tear all his cloathing from his body ; lie naked upon straw, on a stone pavement, for many weeks, during the severity of a cold winter ; sometimes abstain from food for eight days together ; then greedily swallow whatever was placed before him ; and, what was shocking to behold, devour his own excrements, even when he had the best of food at hand. I have known him to have no sleep for many weeks together ; to fill the whole neighbourhood with his dreadful cries ; and yet he survived for several years, the fury in the mean time abating, and being succeeded by ideotism, and a total inattention to every thing." — Vide etiam, SCHENCHII *Observ. Medic. rarior. Lib. 1. De Mania. Causæ, Obs.* 1. 2. p. 132. &c.

§ *Dies ac noctes cursitabat* [Maniacus], subsultu tam pernice,
 &c

on the *world of ideas* within ; and scarcely knows,

& agitation tam perenni, ut præ defatigatione deflueret undequaque sudoribus : neque tamen propterea, vel tantulum quiesceret, homo volaticus, & irrequietæ huic revolutioni, tam stricte addictus, ut nunquam se dederit ulli quieti, nisi quam invito extorqueret, inevitabilis dormiendi necessitas."

"A qua Insania, haud multum certe ablusit, illa, *læscæ imaginati-
onis*, species : quam a mallei similitudine, lubuit *malleationem* vocare. Nam velut fabri ferrarii, iteratis ictibus, incudem suam tundunt : sic vidimus mulierem Campensem, Insania hac percitam, percussisse indefinenter genu suum ; modo dextro, modo vero brachio sinistro : sed ictu tam vehementi, ut quilibet ipsam maxime opere læsisset : nisi verberantis manus impetum fregissent domesticæ, interposito molliori pulvinari."

"Brachium quidem elevabat, ac deprimebat satis distincte : sed motum ejus inchoatum, vel incitare, vel retardare, non videbatur, in manu ipsius esse, multo minus integre cessare, ab hoc feriendo studio. Quod sane lubens intermisisset (jam enim *quinque menses*, incudem hanc tutuderat) nisi ipsam potenter eo pertraxisset, *falsa imaginatio*."—TULPII *Observ. Medic.* Lib. I. cap. 16 & 17. p. 34.

"A certain *maniac* ran backwards and forwards day and night, with such persevering agility, and such incessant hurry, that he was usually in a profuse sweat from fatigue : he would not, however, rest a moment, but, flying about, so strictly persisted in this restless revolution, that he never allowed himself the shortest repose, but when, overcome by sleep, he could no longer avoid it."

"From this instance of Insanity that species of depraved imagination was not widely different, which, from its resemblance to beating with a mallet, I have taken the liberty to call malleation. For as blacksmiths repeat the strokes upon their anvils, so have I seen a woman of Campen, affected with this sort of Madness, strike upon her knee without ceasing, sometimes with her right hand, and
sometimes

knows, § or attends to external objects about him; and when he does perceive external objects, is apt to perceive them erroneously;—thus I have known a patient, in this state, in

sometimes with her left; and that with such violence, that she must have received much pain from every stroke, had not her attendants broke their force, by interposing a soft pillow to receive them."

"She appeared evidently to lift up, and bring down her arm, in the same manner as in common voluntary motion; but seemed not to have the power either of quickening, or retarding the motion, when it was once begun; much less could she cease altogether from striking in this manner; which, doubtless, she would willingly have laid aside, (for she had now in this way beat the anvil for five months) had she not been violently impelled to it by some erroneous appearance in the imagination."

—Vide etiam BARTHOLINI *Hist. Anat. Rar. Cent. 2. Hist. 69. p. 258.*

§ "Novimus quendam in Creta religiosum, habitudinis cholericæ, ætate juvenem, subita furiosa dementia correptum, qui domesticos omnes gladio persequabatur, a pluribus captus, manicis & compedibus in carcerem intrusus est:—factis & sermone delirabat, neminemque neque amicum, neque sodalem noverat, audax, furiosus, &c."—SCHENEHII *Obs. Med. Rar. Lib. 1. De Melancholia, Symptomata. Obs. 1. p. 124.*

"I knew a certain person in Crete, of a religious order, young, and of a choleric temperament, who was suddenly seized with a furious Madness, and pursued the servants of the house with a drawn sword; till being overcome by numbers, he was secured with handcuffs, and fetters, and confined in prison.—His delirium discovered itself both in actions, and discourse; he knew nobody, not even his nearest friends and companions; was daring, furious, &c."

in the clearest day-light, so grossly to mistake certain objects, as to imagine bricks, stones, logs of wood, sticks, or straws, to be kings, princes, generals, instruments of war, horses, and other things ; to describe their dress and appearance ; and to be quite angry at the blindness, or perverseness, of those who could not, or, as he rather imagined, pretended they could not see the same objects : — or he is apt erroneously to connect them with other images ; which exist, as he supposes them to exist, only in his dis-tempered brain ; as when a patient, of this sort, imagined that the physician who came to attend him had arrows sticking in his eyes : but, in general, all the varieties of phrenetic Insanity agree in this, that the patient sleeps very little.

I have called this species *phrenetic Insanity*, because this kind of insane delirium is similar to that of the *phrenitis*, of which, as has already been observed, *ARETÆUS* says—
 οἶδε μὲν γὰρ παραισιθάνονται, καὶ τὰ μὴ παρεόντα
 ὀρέεσι δῆθεν ὡς παρεόντα, καὶ τὰ μὴ φαινόμενα ἄλλω,
 κατ' ὅψιν ἰνδάλλεται.—“ For in the latter, or
 R 2 “ phrenitis,

*“ phrenitis, they have erroneous sensations, and
 “ see things as present which are not so ; objects
 “ being represented to their sight which do not ap-
 “ pear to those about them.”*

It is usually attended with some degree of redness, more or less, in proportion to its violence, of the tunica albuginea of the eyes ; with rather a florid countenance ; heat of the head ; a quick and sometimes a full pulse ; whiteness of the tongue ; foulness of the teeth and lips ; and often with a copious discharge of mucus, or rather of inspissated lymph, from the mouth, throat, and trachea, which is generated, or much increased, by incessant raving ; with rather a preternatural heat ; often a dry and harsh, but sometimes a moist skin ; moisture of the eyes ; a thick sordid rheum adhering to the edges of the eyelids, and in the corners of the eyes ; and rather a greasy appearance of the face. Patients of this sort, are sometimes thirsty ; seldom have much appetite ; too often obstinately refuse both meat and drink ; and not unfrequently are as obstinately bent upon destroying

stroying themselves in some other way ; the cause of which fatal inclination is, in some cases, obvious, from the nature and cause of the delirium ; as when, though arising from a bodily disorder, it is visibly accompanied with great anxiety, fear, distress, and horror ; ¶ or, being generated by the pusillanimous passions, it has proceeded through the antecedent stages of religious, or some other of

¶ “ Ubi Insania vehementer aucta sit, hanc Græci tyrioden [*θηριώδην*, ut videtur] appellarunt : in hac ingentia quævis mala maniaci perpetrant. Eadem symptomata apparent etiam ex humore melancholico vehementer putrefacto, sed cum iis adest quoque timor cum *masitia* : unde isti melancholici *furentes præ timore* plerumque se ex præaltis locis præcipitant, atque ita moriuntur. Qua morte FRANCISCUS a PONTE olim pictor excellentissimus, atque DELPHINUS a Como, ambo Bassanienses, præteritis annis intererunt.”—ALPINI *de Medicina Method.* Lib. 10. c. 10. p. 610.

“ When Insanity becomes violent, says PROSPER ALPINUS, the Greeks give it the appellation of savage. Maniacs of this sort are apt to perpetrate every kind of desperate mischief. The same symptoms may arise, from the melancholy humour when greatly corrupted ; but are in this case accompanied with fear and dejection : hence it happens that these melancholy Madmen, who become furious through fear, generally throw themselves down from some eminence, and so destroy themselves. In this manner FRANCISCUS a PONTE, and DELPHINUS a Como, both natives of Bassano, put an end to their lives some years ago.”

Cases of this kind are very common.

of the distressful species of *notional*, to *phrenitic* Insanity.*—In other cases it appears quite unaccountable ; arising from bodily disease ; and being unaccompanied with any such visible and permanent appearances of anxiety, or anguish, as seem sufficient for the production of such an effect ; so that it is impossible to discover any adequate motive for so horrid a deed. This disposition is *often* as *obstinate*, and
constant,

* “ Contigit Antverpiæ, quod faber lignarius, sibi persuadens, se noctu spectra horrida vidisse, quorum terrore est totus amens factus. Missusque ad tumulum S. Dymphæ virginis, ubi solent obsessi a cacodæmone, liberari ;—Faber ergo, toto anno alitur, & amens utcunque solita implorarentur remedia : cumque nummi non mitterentur Antverpiæ, pro semestri ultimo, remiserunt maniacum in curru vinctum. Qui cum vincula sibi solvisset, e plaustru dissiliit, in stagnum profundum & vicinum. Tandem extractus ; pro cadavere ; in currum depositus. At deinceps per annos 18 a mania liber vixit.”—VAN. HELMONT, *Demens Idea*.
 § 49. *Operum*. p. 175.

“ A certain carpenter at Antwerp fancied he had seen some frightful spectres in the night, which so terrified him that he entirely lost his senses. He was therefore, sent to the tomb of the holy virgin St. Dymphna, where they profess to cure those who are possessed by evil spirits.—The carpenter was boarded there for a whole year ; and, though evidently a Madman, the usual means were employed ; but no money being remitted from Antwerp for the last six months, he was sent home, bound, in a carriage. Having found means, by the way, to extricate himself from his confinement, he jumped out of the carriage, and threw himself into a deep pool which happened to be near : from whence, after some time, he was got out, and replaced, as dead, in the carriage. He recovered, however, and lived for eighteen years after, perfectly free from mania.”

constant, as it is unaccountable ; and is, in such cases, accompanied, for the most part, with a gloomy silence and reserve :—*sometimes* it is *sudden*, and *unexpected*, and seems to arise from some temporary feeling of extreme distress, or some momentary impulse of the imagination, which can rarely be exactly investigated :—and in no case, can we clearly discover any distinct, and habitual passion, to which it can be attributed ; much less can it be traced up to any such obvious antecedent cause as the distress of disappointed love, inconsolable grief, religious despair, or to any other of the desponding, and unmanly affections, which so frequently urge unhappy mortals to rush upon the greatest of evils to escape from a less ; irrevocably to plunge into the very ills they dread ; and to seek by death an immediate entrance into that eternal misery, the apprehended certainty of which is the cause of all their horror ; a strange inconsistency which did not escape the observation of GALEN, who remarks—“ *sunt qui simul & mortem metuant, & mortem sibi consciscant ;*”——“ *there are some whose disorder is*
“ *accompanied*

“ accompanied by the fear of death, and who yet
 “ procure for themselves the very death they
 “ fear.”

THE same unaccountable inclination to suicide sometimes exists in the delirium of a fever, of which we have an instance in BARTHOLINE'S *Historiarum Anatomicarum rariorum, Centuria secunda*:—“ Quidam—febricitat
 “ & tanto ex petechiis delirio furit, ut absente
 “ muliere conductitia custode, ipsum se sum-
 “ mo mane—injecta fascia ad lectum suspen-
 “ derit :”—“ A certain person was ill of a fe-
 “ ver, and in consequence of petechiæ became so
 “ highly delirious, that he hung himself up, one
 “ morning early, in the absence of the nurse who
 “ was hired to attend him, by means of a string
 “ which he fixed to the top of his bed.

2. OF INCOHERENT INSANITY there are several varieties. Its characteristic is an incoherency of ideas, occasioned by an EXCESSIVE, PERVERTED, or DEFECTIVE activity of the imagination and memory, accompanied with ima-
 ges

ages existing in the mind, which do not exist externally.

THIS species of ideal Insanity displays itself in four different ways, constituting *four varieties*, which are owing to so many different states of the brain, all capable of producing either real, or apparent, incoherency of ideas. For incoherent Insanity may arise—from a too active, and almost phrenitic state of the brain;—from that kind of active state of the brain which occasions a flightiness of imagination, without any tendency to a phrenitic state;—from such a state of the brain as produces, perpetually, trains of apparently unconnected, or very slightly connected, ideas;—and from that state of the brain, in which there is a great defect of memory, occasioned by an almost total privation, or by a fixed, and senseless uniformity, of the mental operations.

OF the four varieties of incoherent Insanity, proceeding from these four different states of the brain, the *first* is a near approach to, and often merely an *incipient state* of *phrenitic*
 S *Insanity,*

Insanity, and might be termed ARDENT, or RAVING incoherent Insanity : — the *second* is that state of incoherent Insanity, which exhibiting sudden transitions, and rapid flights, of imagination, might very properly be called FLIGHTY : — the *third*, which peculiarly deserves the appellation of incoherent, and might therefore be properly distinguished from the other varieties by the additional title of UNCONNECTED, is nearly related to the *third species of ideotism* : — the *fourth* is of two sorts, STUPID, and ABSENT or musing ; of which the first, or *stupid*, is more especially accompanied with great defect of memory ; they resemble the *first and second species of idiotism*, and the *delirium of old age*, which, as ARETÆUS defines it, is—“ a delirium [λήρησις] which has no resemblance to mania ; being a stupefaction of the senses, of reason, and of the other faculties of the mind, from refrigeration : whereas the cause of mania is of a hot and dry nature, and its symptoms are turbulent.” §

SAUVAGES'S

§ Vide ARETÆI CAPPAD. *Morb. Chron.* Lib. 1. c. 6. p. 31. B.

SAUVAGES'S *Amentia* seems to comprehend the *third*, and the two sorts of the *fourth variety* of incoherent Insanity. For though in describing *amentia*, he distinguishes it from *morosis*, or idiotism, yet he afterwards makes the latter a species of the former; as he does likewise the *delirium senile*.

“ *Amentia* est ineptitudo ad recte ratiocinan-
 “ dum, & judicandum : differt a *morosi* seu
 “ stupiditate mentis, quia amentes objecto-
 “ rum impressiones sentiunt apprime, non
 “ vero stupidi, ast amentes eas non attendunt,
 “ non curant, sed quasi omnino indifferentes
 “ prætermittunt, harum consequentias flocci
 “ faciunt, harum minime satagunt;—omnia
 “ perinde negligunt, rident, cantillant, in
 “ iisdem circumstantiis in quibus sani de fame,
 “ siti, frigore gemebundi conquærerentur;
 “ minime iracundi, audaces, ut maniacy, nec
 “ tristes constanter & meditabundi; ut melan-
 “ cholicici. †

S 2

A M E N T I A

† SAUVAGESII *Nosolog. Method.* Tom. 3. Part. Prim. p. 374.

“*A M E N T I A is an inability to reason and judge aright : it differs from morosity, or stupidity, in this, that they who are troubled with amentia, have a proper perception of the impressions of objects, which the stupid have not ; they do not, however, attend to, or regard them ; but view them with indifference, slight their consequences, and give themselves no trouble about them :—they disregard all things alike, and laugh and sing, when men in their right minds would make heavy complaints of hunger, thirst, or cold :—they are neither furious, nor audacious, like maniacs ; nor perpetually dejected, and thoughtful, like those who are afflicted with melancholy.*”

T H E two first varieties are usually accompanied with incessant talking, or raving, either on the same subject, or with sudden transitions from one subject to another, as images and fancies strike them,—the former with symptoms of approaching *phrenitic Insanity* ; and the latter without such symptoms, and resembling *impulsive, whimsical, flighty*, or some other species of *notional Insanity*, with
the

the addition of *ideal delirium*:—the *third* with calmer, and less perpetual, but frequent incoherent talking, or muttering; without the least tendency to a phrenitic state, or any flightiness of imagination:—the two divisions of the *fourth variety*, are usually remarkable for obstinate and invincible silence, and stupid inattention, which in some cases is almost inviolably preserved for a long course of time; ¶ in others it is sometimes interrupted, and enlivened, by transient ramblings, low unintelligible mutterings, and even by momentary gleams of intelligence, and attention.

THEY are *all* to be distinguished from *notional Insanity*, and the *two last* from *idiotism*,
by

¶ “When you see a man for months (I may say years) together, not suffering even a rag of clothes on him, lying in straw; and without shewing any signs of discontent, or attempting to do mischief, maintaining an inviolable silence against all the applications of persuasion and force; what reason have we for calling this a *deluded imagination*? Those who have been so happy as to recover from this state, describe it no otherwise than a total suspension of every rational faculty. Their recovery seems like the awaking from a profound sleep, having *seldom any recollection*, or at least a *very confused one of what has passed* during their illness.”——MONRO’S *Remarks on Dr. BATTIE’S Treatise on Madness*. p. 6.

by the obvious existence, at some period or other of the disorder, of *erroneous images*.

BOTH *phrenitic* and *incoherent Insanity*, together with the species immediately following, to which I have limited the appellation of *maniacal*, might not improperly be considered as constituting a *larger subdivision* of *ideal Insanity*, and be called, in a more extended sense of the term, *maniacal*; since all these species are, in most instances, attended with such symptoms as have usually been thought to lay claim to that title.—But this distinction I have waved;—because even this extension of the term *maniacal* would not bring it to a perfect correspondence with, and enable it exactly to comprehend neither more nor less than, just those cases of Insanity which have commonly been ranked under it; but would exclude some which have generally been taken in, and admit others which have as generally been excluded; the several varieties of *sensitive Insanity*, which have commonly been reckoned *maniacal*, would still be excluded, though they have frequently *maniacal*, and sometimes even *phrenitic* symptoms; and all
the

the species of *notional Insanity*, many of which have been as commonly excluded, and referred to *melancholy*, would occasionally be admitted, as they all have a tendency to acquire these symptoms ;—because it would oblige me to change *two* very proper, and significant specific terms, *maniacal* and *sensitive*, which would in such case become the titles of a general division, for terms less proper and significant, if I would wish to avoid the confusion, which might arise from applying the same term to a species, and to an assemblage of species, which could no way be avoided but by striking out those specific names, and putting others in their stead, where I to adopt such a subdivision,—and because the same end may be answered, and the abovementioned inconveniences avoided, by barely pointing out the analogy between *phrenitic*, *incoherent*, and *maniacal Insanity*, as I have defined them, and what is usually understood by the *latter* term ; and showing that these three species of *ideal Insanity* form a collection of species, which, excepting in a few instances, perfectly resemble, and nearly comprehend, all those symptoms

toms of Insanity which have, by the bulk of medical writers, been strictly speaking denominated *maniacal*.

3. MANIACAL INSANITY, properly so called, as a species, is of all others, perhaps, the most comprehensive; since it *extends its dominion over the WHOLE INTERNAL WORLD OF IDEAS, and comprehends every possible combination of sensible images which can enter into, and delude, a distempered brain.* To enumerate all its varieties would not only be difficult, but impossible: nor indeed would it be of any material advantage; as it will be perfectly sufficient, for every practical purpose, to know that—*this species contains whatever comes under the definition of IDEAL INSANITY, and is at the same time, neither phrenetic, nor incoherent, nor sensitive:—*and that, while in *phrenetic Insanity*, the patient scarcely knows, or attends to, external objects; in *incoherent* attends to them but little, and remembers them very imperfectly, and at best, casually and uncertainly; in most, if not in every instance of *purely maniacal*

cal Insanity, the patient perceives *for the most part*,—that is, whenever he is not under the actual influence of very strong impressions of delusive images; or, if the disorder arises from, or is connected with, notional Insanity, is not under the immediate, and powerful imposition, of false, and absurd notions; neither of which happen in all cases, or at all times; but both the one, and the other, in, comparatively, but few cases; and in these few only at intervals, of uncertain frequency, and duration;—excepting in these circumstances, *the patient perceives such* EXTERNAL OBJECTS *as are not immediately connected with his delirium, for the most part as they* REALLY EXIST; and consequently knows, in a great measure, the true appearance, and situation, of surrounding objects; knows what kind of *place* he is in, what *persons*, and what *objects*, are about him, and what he says and does; but yet has, at times, and in certain respects, ideas, or images, in the mind, of things as really existing externally, which do not, and which, in many cases, could not possibly so exist; it being not only contrary to the real

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present

present appearances, but inconsistent with the very nature of things. A *maniacal patient*, for instance, may not only imagine that he sees flasks of oil, which he does not see; like him mentioned by ARÆTÆUS, § who was in perpetual fear lest they should fall, and be broken; or that he is continually haunted by a dreadful spectre; † or sees persons who
are

§ *De Causis & Signis Morb. Acutor. Lib. 1. cap. 6. p. 32. A.*

† “Diabolos præcipitatos pinxit SPINELLO, & tam atrocem vultum Lucifero tribuit, ut & ipse horrore percussus, hunc dæmonem sævam exprobrantem picturam, quod vixit tempus, oculis continuo portaverit.”—TISSOT *Serm. Inaug. de Literatorum Valetudine. p. 20.*

“SPINELLO, in painting the casting the fallen angels out of heaven, gave so fierce and dreadful a countenance to Lucifer, that being shocked at it himself, he had continually before his eyes, during the rest of his life, the image of that devil, upbraiding him for the horrible countenance which he had given him in this picture.”

A curious instance of *maniacal Insanity*, just bordering upon, if not actually become *phrenitic*, accompanied with extreme terror arising from the perpetual image, in the mind, of a horrid spectre; occasioned by a suppression of the menses; is described at length in SCHENCHIUS's *Observationes Medicæ Rariores*; of which the following are a few of the circumstances:—“De phantasmate conquerebatur [virgo quædam] magnitudinis inusitata, —adeo truculenti vultus, horrendique, ut cujus intuitu illa horrescat—& perpetuo contremescat, ejusdemque præsentiam con-

spectumque

are dead, or absent; || or hears voices, and sounds, which he does not hear; † or that he

spectumque refugiat :—illique tandem incessit exclamandi vociferandique permagna cupiditas : phantasma denique eam crudelius propiusque premit, agit, conlectatur :—obnixè rogat supplex, ut herus phantasmati nequissimo insidias paret, ipsumque confo-
diat.——Nos ægrotantem ad parentes deducendam esse percen-
semus. Ita fore ut loci & aeris mutatione fortasse illud prægrande
phantasma dispareat, & evanescat. Eo cum ventum est, ecce
propere phantasma præcurrisse conqueritur misella.”——Lib. 1.
p. 126. Obs. 1.

“ *A' young woman complained of being terrified by a spectre of unusual magnitude, with so cruel and horrid a countenance; that she perpetually shuddered and trembled when it seemed to look upon her, and endeavoured to fly from its presence, and from its sight :—at length she was seized with a vast propensity to cry out, and make great exclamation : the spectre seemed to press nearer upon her, to pursue, and cruelly distress her :—and she earnestly entreated that her master would surprise the wicked phantom, and run it through with his sword.——I advised that she should be sent home to her parents : supposing that the change of place, and of air, might occasion this monstrous illusion to vanish, and disappear. But when the unhappy young woman arrived at home, she complained that the phantom had been too nimble for her, and was got thither before her.*”

|| “ *Novi qui se fratrem multis inde miliaribus degentem videre diceret.*”——WIERI *de Præstig. Dæmon.* Lib. 3. *de Lamiis*, cap. 7. § 5. *Operum* p. 182.

“ *I knew one who said he saw his brother, notwithstanding that he was dwelling, at that time, at the distance of many miles.*”

† “ *Novi,—qui suis auribus semper obstrepere masculorum concubitor, quemcunque obvium, etiam conjunctissimum, quere-*
retur.”

he is a king,* prince, hero, orator, tragedian, ¶ a man endowed with wonderful science, extraordinary learning, or by the especial favour, and inspiration, of heaven, with preternatural power, or a knowledge of future events : †—
but

retur.”——WIERI *de Præstig. Dæmon. Lib. 3. de Lamiis, cap. 7. § 5. Operum* p. 182.

“ I knew a man who complained that every one he met, even his most intimate friends and acquaintance, shouted in his ears, and called him a sodomite.”

* “ Qui se totius mundi monarcham & imperatorem esse, ac ad se solum id spectare nomen crederet, novi melancholicum Italum : alioqui bene habitum, eloquentem, nec alio morbo læsum : mire interim in suis Italicis rythmis de statu christianismi, de religionis dissidiis, de bellis in Gallia exortis & Belgio componendis, tanquam divinis effatis †, sibi placentem : passim vero suum titulum hiñce literis evulgabat, R. R. D. D. M. M. id est, rex regnum, dominus dominantium, monarcha mundi.”——WIERI *de Præstig. Dæmon. Lib. 3. de Lamiis, cap. 7. § 2. Operum.* p. 180.

“ I knew an Italian, troubled with melancholy, who believed that he was monarch, and emperor, of the whole world ; and that he alone had a right to that appellation : in other respects he was quite rational, was eloquent, and did not labour under any other disease : at the same time he was wonderfully amused with composing verses, in Italian, relative to the state of christianity, to the differences about religion, and to the putting an end to the war which then existed between France and Holland, all which he delivered as so many divine oracles. † He every where made known his title by means of these letters R. R. D. D. M. M. or, rex regnum, dominus dominantium, monarcha mundi, that is, king of kings, lord of lords, and monarch of the world.”

¶ “ Sic denique furens alius se——*Dæm* [existimavit], alius
oratore[m],

but some have fancied that a knife, or any other inanimate thing; or any of the animal race, by nature void of reason and speech; has held conversation with them, or exerted some other power, or faculty, inconsistent with its nature.—One imagined the whole surface of the earth to be formed of very thin glass, under which he could plainly perceive serpents without number; and would, by no means, be persuaded to get out of his bed; which he conceived to be an island, situated in the midst of this immense glassy expansion; and which, therefore, he dared not to quit, lest, if he should tread on this thin brittle surface, it should break, and suffering him to fall through, he should be devoured, or stung to death, by the serpents underneath. ||——The amiable, and learned,
HARRINGTON,

oratorem, alius tragœdum, vel comœdum, alius stipulam ferens mundi se sceptrum tenere.——CÆL. AUREL. *Morb. Chron.* Lib. I. cap. 5. p. 328.

“ Thus one, in his raving, has imagined himself a God, another, an orator, another a tragedian, or a comedian, another, carrying a straw in his hand, has imagined that he held the sceptre of the world.”

|| SCHENCHII *Observ. Medic. Rarior.* Lib. I. p. 124. Obs. 1.

HARRINGTON, author of *Oceana*, “was observed to discourse of most things as rationally as any man, except his own distemper, fancying strange things in the operation of his animal spirits, which he thought to transpire from him in the shape of birds, of flies, of bees, or the like. And those about him reported, that he talked much of good and evil spirits, which made them have frightful apprehensions.—He used—sometimes to argue so strenuously that this was no depraved imagination, that his doctor was often put to his shifts for an answer. He would on such occasions compare himself to DEMOCRITUS, who for his admirable discoveries in anatomy was reckoned distracted by his fellow citizens, till HIPPOCRATES cured them of their mistake.”*——A woman, mentioned by TRALLIAN, continually held up her middle finger, on which she imagined she was supporting the whole earth, and was in perpetual anxiety lest she should suffer her finger to give way,

* *British Biography*, Vol. 5. p. 405.

way, and destroy the world, with its inhabitants. † — Some have imagined themselves to be *God the Father*, others *Jesus Christ*, and others the *Holy Ghost*: † — and I have known some who have conceived themselves, or others to be more than one being at the same time, or at such small intervals, and in so quick and rapid a succession, as amounted nearly to the same thing. — And yet, notwithstanding these delusions, many of these persons, as was remarkably the case with HARRINGTON, think, and converse, as rationally in most other respects, as any man, of

† TRALLIAN. *de Arte Medic.* Lib. 1. cap. 17. HALLERI *Art. Medic. Princip.* Tom. 6. p. 91.

† “ Tres in Frisia non procul a Groninga eo correptos enthusiasmo intellexi, ut se *Deum Patrem, Filium, & Spiritum Sanctum* crederent, horreumque in quo subsistebant, esse Noe arcam, ad quam multi similiter fere affecti, salutis ergo confluebant.” — WIEPI *de Præstig. Dæmon.* Lib. 3. *de Lamiis.* cap. 7. § 2. *Operum* p. 180.

“ Three men in Friesland, not far from Groeningen, as I have been informed, were possessed with so great a degree of fanaticism, that they imagined themselves to be the Father, Son, and Holy Ghost; and the barn in which they lived to be Noah's ark: to which many others, in like manner affected, resorted, that they might obtain salvation.”

of similar knowledge, and capacity, in his right and perfect mind.

OF this species was the Infanity described by HORACE; —

— “ Fuit haud ignobilis Argis,
 “ Qui se credebat miros audire tragoedos,
 “ In vacuo lætus sessor plausorque theatro;
 “ Cætera qui vitæ servaret munia recto
 “ More; bonus fane vicinus, amabilis hospes,
 “ Comis in uxorem, posset qui ignoscere servis, &c.” †

“ *At Argos lived a citizen, well known,
 “ Who long imagin’d, that he heard the tone
 “ Of deep tragedians on an empty stage,
 “ And sat applauding in extatic rage:
 “ In other points a person, who maintain’d
 “ A due decorum, and a life unstain’d,
 “ A worthy neighbour, and a friend sincere,
 “ Kind to his wife, nor to his slaves severe,
 &c.” ||*

MAD MEN

† HORATII *Epist.* Lib. 2. Ep. 2. v. 128. &c.

|| FRANCIS.

M A D M E N of this sort sometimes imagine that they are conversing with absent people, with Gods, angels, or devils : though it must be acknowledged that this is more frequently a symptom of *phrenitic Insanity*.

A N instance of this conversation with an absent person in *phrenitic Insanity*, is furnished by the following case ; in which the disorder, taking its rise from the passion of love, seems to have been at first *notional*, then *maniacal*, and in the end to have become *phrenitic* : —

“ V I R quidam mercator, says VALERIO-
 “ OLA, as quoted by SCHENCHIUS, ¶ ex
 “ amore in insaniam deductus, melancholi-
 “ cus effectus est, mirisque visis etiam inter-
 “ diu, uedum noctu agitabatur, modo in i-
 “ ram ac furorem concitus, mox placabilis in-
 “ risum effusus, amatae speciem se in momen-
 “ ta singula in conspectu habere affirmabat,
 “ illi blandiebatur, ac si præsens fuisset : mox
 “ quod se amantem redamare nollet, miris
 U “ increpabat

“ increpabat modis, omnis de amata sermo,
 “ omnis inter luctus ibat dies, noctem sine
 “ somno, tristitia mœrorque consumeabant ;
 “ & sibi ipsi injecisset manus, ni suorum vi
 “ prohibitus fuisset.”

“ *A certain merchant becoming insane, in*
 “ *consequence of love, grew quite melancholy ;*
 “ *was agitated by the appearance of wonderful*
 “ *phantoms in the day time, as well as in the*
 “ *night ; would sometimes break out into rage*
 “ *and fury, and presently, becoming mild and*
 “ *and gentle, would indulge in immoderate laugh-*
 “ *ter. He always affirmed that his mistress*
 “ *was present with him ; and while at some*
 “ *times, both his conversation, and gestures, were*
 “ *expressive of that tender attention which a lover*
 “ *displays when happy in the conversation of a*
 “ *mistress who is not insensible to his addresses ; at*
 “ *others, he would severely chide her for not fa-*
 “ *vouring him with a proper return of affection.*
 “ *In short, all his discourse was about her : his*
 “ *whole days were spent in lamentation, he*
 “ *passed his nights without sleep, in grief*
 “ *and distress, and would have laid violent*
 “ *hands*

“hands upon himself, had not his friends and
“domestics made use of force to prevent him.”

T A S S O's disorder, however, the description of which has been already quoted, || is an instance in which the symptom above-mentioned, of conversation with a being which was present only in imagination, was purely *maniacal*; as is that of LUTHER and SWEDENBORGH, hereafter to be noticed, and of many other enthusiasts.

This species of Insanity often approaches near to, and is readily convertible into, *phrenitic Insanity*. And as every other species of Insanity is liable to become *maniacal* and *phrenitic*; so both these, besides their own peculiar symptoms, may be accompanied with the symptoms of any of the others.

I N some cases which properly come under this species, it is difficult to discover any direct, and positive, evidence of the existence of *ideal symptoms*, except when the disorder is

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arrived.

|| See above, p. 109.

arrived at such a height, as to be bordering upon *phrenitic Insanity*: for, till they are thrown off their guard by the very frequent, and vivid, appearance of delusive images, patients of this kind have often too much remaining sense, and caution, to discover to those about them, such visionary scenes, or ideas, as they themselves scarcely know whether to consider as realities, or illusions; and which, in whatever light they themselves may view them, they are very sensible that their friends will look upon as no more than the delirious impressions of a distempered brain. These cases, we must either refer to some of the species of *notional Insanity*, till ideal symptoms actually discover themselves; or, where appearances are very strong, and especially where the eyes are in any degree suffused, we may be content to rely upon circumstantial evidence; in which we shall seldom be deceived; the obvious appearances being generally sufficient, under such circumstances, to point out the actual existence of real, though latent, *ideal symptoms*. It can scarcely, for example, be supposed, that a
man

man of ordinary birth, and in a private station, should imagine himself to be a king, a prince, or a hero, characters to which he has not the faintest shadow of pretension ; or, that an ignorant, and illiterate man, should fancy himself an admired orator, or a celebrated actor, as I have sometimes known, at the same time, that he has never actually sustained any such character ; or should conceive himself, without even the slightest ground for such a fancy, to be a man of prodigious science, and learning, possessed of preternatural power, or favoured by heaven with a knowledge of future events ;—we can scarcely suppose a man to be persuaded of the truth of such impossible things, without supposing, at the same time, that such visionary scenes have frequently presented themselves to his imagination, as are adequate to the production of such a deception, and sufficient to raise in him a firm persuasion so little consistent with reality. Indeed such delusive images are usually, sooner or later, actually discovered to exist ; and till they really make their appearance, while there remains the least doubt

doubt about the matter, they may with propriety be referred to their corresponding species of *notional Insanity*.

4. BY SENSITIVE INSANITY I mean that in which the disorder shows itself chiefly, or remarkably, in the ERRONEOUS IMAGES which are excited in the mind, relative to the person's own FORM, SUBSTANCE, or other SENSIBLE QUALITIES, or CONTENTS; and which are not only contrary to truth, but often inconsistent with the nature of things, and almost always contradictory to the testimony of the senses of those about them.

I call this *sensitive Insanity*, because I imagine that such erroneous images are presented to the mind, for the most part, if not altogether, in consequence of *erroneous sensation*.

THE absurd imaginations of persons afflicted with this species of Insanity are almost innumerable. They have thought themselves transformed into wolves, *
dogs, §

* " Qui *Lycanthropia* detinentur, noctu domo egressi, *lupos*
in

dogs, § lions, † cats, || cows, † oxen, ¶ game-
cocks, §

in cunctis imitantur, & donec dies illucescat, circa defunctorum monumenta plerumque vagantur. Hæ comites ipsorum notæ sunt. Facies pallida, oculi sicci, & ad videndum imbecilli, lingua aridissima, nulla in ore saliva, sitis immodica, tibiæ sine remedio exulceratæ, quod frequenti per noctem ejus partis offensione accidit.”——PAUL ÆGINET. *de Re Medica*. Lib. 3. cap. 16. p. 22. l. 15.

“ *They who are affected with that kind of Insanity called Lycanthropia, leaving their habitations in the night time, imitate in every thing the actions of wolves, and usually ramble among the tombs till day-light appears. The concomitant symptoms of this disorder are,—a pale face; dry eyes, with weakness of sight; a parched tongue; no saliva in the mouth; incurable ulcerations in the legs, occasioned by the frequent injuries which they receive in these nightly excursions.*”

“ *Literarum monumentis tradit GULIELMUS BRABANTINUS in sua historia, virum prudentem diaboli arte eo perductum fuisse, ut aliquibus anni temporibus non secus sciverit quam se rapacem esse lupum, qui per loca sylvestria & specus oberraret, ac maxime pueros persequeretur, & eum sæpe velut amentem per nemora vagari inventum fuisse: qui tandem dei gratia ad mentem rediit.*”

“ *Ad hæc Patavii lupus sibi videbatur agricola, anno milleffimo quingentiffimo quadragessimo primo: multosque in agris infiliit, trucidavitque. Tandem non sine multa difficultate captus, confidenter asseveravit se verum esse lupum, discrimen solum existere in pelle cum pilis inverfo.*”——WIERI *de Præstig. Dæmon*. Lib. 4. cap. 23. p. 335, &c.

“ *WILLIAM of BRABANT in his history, tells us of a man of good understanding, who was so deluded by the artifice of the devil, that, at certain seasons of the year, he imagined himself to be a ravenous wolf, wandered about among woods and caves, chiefly pursuing children, and was often found, like a madman, rambling through*

cocks, § sparrows, || cuckoos, † nightingales, *
earthen

through the forests. At length, by the grace of God, he was restored to his right mind."

"Also, a countryman, at Padua, in the year 1541, fancied himself to be a wolf: and attacked many people in the fields, and killed them. Being, at length, caught, not without a good deal of difficulty, he confidently affirmed that he was a real wolf; and that he differed in nothing from other wolves, but in having the hair of his skin turned inwards."——Vide etiam cap. 25. p. 339.

——See another Case of this Sort in ZACUT. LUSITAN. de Prax. Medic. admirand. Lib. 1. Obs. 51. p. 12. Col. 2. B. C. Oper. Tom. 2. And two other curious ones in SCHENCHII Obs. Med. Rar. Lib. 1. p. 129.——See also VAN SWIETEN Comment. Aph. 1120. Tom. 3. p. 521. BARTHOLINI de Morbis Bibilicis, Cap. 13. p. 68. et ejusdem Epistol. Medic. Cent. 2. Epist. 100. Tom. 1. p. 732.

§ AETII Tetrabib. Lib. 6. cap. 11.

† AVICENNA; quoted by WIERIUS, de Præstig. Dæmon. loco supra citato. p. 336. § 5.

|| RIVERII Prax. Medic. Lib. 1. cap. 14. p. 188. col. 1.

† Of this kind was the Madness of the Daughters of Prætus, a king of the Argives, who were cured by MELAMPUS, as mentioned by PLINY in his *Natural History*. Lib. 25. cap. 5. p. 457. l. 16.—VIRGIL alludes to their Insanity in the following Lines:——

"Prætides implerunt falsis mugitibus agros:
At non tam furpes pecudum tamen ulla secuta est
Concubitus: quamvis collo timuisset aratrum,
Et sæpe in levi quæssisset cornua fronte."

Bucolic. Eclog. 6. v. 48.

"The

earthen vessels,† pipkins, jars, tea pots,=
bricks,‡

“ *The Maids of Argos (though with rage possess’d,
Their imitated lowings fill’d the grove)
Yet shun’d the guilt of thy prepass’rous love.
Nor sought the youthful husband of the herd,
Though lab’ring yokes on their own necks they fear’d;
And felt for budding horns on their smooth foreheads rear’d.* }
DRYDEN.

¶ BARTHOLINI *de Morb. Biblic.* loco supra citato, *de Nebucadonoforis mania seu melancholia.*—MEAD’S *Medica Sacra.* Chap. 7. *On the Disease of King Nebuchadnezzar.*—*Works* vol. 3. p. 182.

§ CÆL. AUREL. *Morb. Chron.* Lib. 1. cap. 5. p. 328.
§ 152.
“ *Alii [se—esse putant] gallum etiam ut vocem illius imitantur.*”——TRALLIAN. *de Arte Medic.* Lib. 1. cap. 17. inter HALLERI *Art. Med. Princip.* Tom. 6. p. 91.

“ *Some have imagined themselves cocks, and imitated their crowing.*”

“ *Alter gallos cantare audiens, ut hi alarum ante cantum, sic ille brachiorum plausu latera quatiens, animantium sonum imitatus est.*”——GALEN. *de Locis affect.* Lib. 3. cap. 6. as quoted by SCHENCHIUS *Obs. Medic. Rar.* Lib. 1. Obs. 1. p. 123.

“ *Another hearing the crowing of cocks, imitated their noise, clapping his arms, and shaking his sides, as those animals clap their wings before they crow.*”

|| CÆL. AUREL. *Morb. Chron.* ib.

‡ RIVERII *Prax. Medic.* ib.

* TRALLIAN. *de Arte Medic.* ib.

bricks, † candles, ¶ or the like. Some have imagined

† CÆL. AUREL. *Morb. Chron.* ib.

= For this instance, and for that of male pregnancy, I have only the authority of the poet ; but have as much reason to believe them to be facts, from the consideration of their relative probability, as that of the goose-pye, which we are told in Bishop WARBURTON's note on the passage, — “ *alludes to a real fact, a lady of distinction imagined herself in this condition :—* and it is no diminution of their credibility, that they are of a similar nature to others, for which we have more grave authority ; and that several of the poet's other instances allude to well attested facts. They are introduced in a description of the *cave of spleen*, the whole of which is as just, as it is poetical. He concludes as follows :—

“ Unnumber'd throngs on every side are seen,
Of bodies chang'd to various forms by spleen.
Here living *tea-pots* stand, one arm held out,
One bent ; the handle this, and that the spout :
A *pipkin* there, like Homer's tripod walks ;
Here sighs a *jar*, and there a goose-pye talks ;
Men prove with child, as pow'rful fancy works,
And maids turn'd bottles, cry aloud for corks.”

POPE's *Rape of the Lock*. Cant. 4. l. 47. &c. *Works*
vol. 1. p. 164.

‡ CÆL. AUREL. *Morb. Chron.* ib.——One thought himself a *brick*, and obstinately refused to drink, lest he should be dissolved by the moisture.”——ARÆT. CAPPAD. *de Causis & Sign. Morb. Diuturn.* Lib. 1. cap. 6. p. 32. A.

¶ TISSOT *de Valet. Literator.* p. 22.

|| RIVERII *Prax. Med.* ib.——TULPIUS relates a curious case, which fell under his own inspection, and which he cured by an ingenious artifice, of an *eminent painter* who confined himself

gined themselves to be made wholly, or in part,
of wax, || butter, ‡ glass, * leather, ¶ or straw. †

One

self for a whole winter in bed, imagining all his bones to be as soft and flexible as wax, and not daring to rise, lest, being unable to support his weight, they should give way under their load, and his whole body should sink down into a misshapen globular mass.——*Observ. Medic. Lib. 1. cap. 18. p. 36.*——VAN SWIETEN. *Comment. Aph. 1113. Tom. 3. p. 513.*

‡ “Orator, poeta, medicus Gasser BARLÆUS, non periculi ignarus,——*nimiis studiis*, vim sensorii adeo fregit, ut suam corpus *butiraccum* crederet, & igrem ne liqueceret anxie fugiebat, donec, savorum pertæsus metuum, sese in pateum præcipitem egit.”——TISSOT *de Valet. Literator. p. 20.*——Vide BROEN *Animad. Medic. p. 142.*

“Casper BARLÆUS, an orator, poet, and physician, who was not ignorant of the danger of such a conduct, so injured the sensorium commune by too intense application to study, that he believed his body to be made of butter, and anxiously avoided going near a fire, lest he should melt away; till being wearied out with these dreadful apprehensions, he put an end to his life, by throwing himself into a well.”

* “Dum eruditus vir ex immodicis studiis in hunc morbum inciderat, credebatur se habere *crura vitrea*, hinc nullo modo illis audebat insistere, sed de lecto ad focum deferrebat, cui tota die assidebat. Ancilla, dum ligna adferebat foco alendo, ruditer illa projecit, unde territus herus, & cruribus suis vitreis metuens, illam acriter objurgavit: morosa ancilla, & herilis infantiæ pertæsa, ligno percussit rudius heri tibiam, unde acrem quidem dolorem sensit, sed simul iratissimus exiliit, ut illatam hanc contumeliam ulcisceretur; paulo post, deservesciente ira, gavisus fuit, se cruribus insistere posse, & deleta fuit de mente ejus vana hæc imaginatio.”——VAN SWIETEN *Comment. Aph. 1113. p. 514.*

“A

One fancied that his head was cut off;† another

“A learned man who fell into this disorder in consequence of immoderate study, fancied that his legs were nothing but glass, and for that reason dared on no account venture to stand upon them; but was carried from his bed to the fireside, and there sat from morning till night. His maid bringing one day some logs of wood to mend the fire, threw them carelessly down; for which her master, who was terrified for his legs of glass, severely reprimanded her. The surly maid, who was heartily tired of her master’s Insanity, gave him a smart blow on the leg with one of the logs, which hurt him a good deal, and so provoked him, that he rose from his seat in a violent hurry, to revenge the insult. Soon after, when his anger was abated, he was happy to find that his legs were able to support him; and his mind was from that time perfectly freed from this absurd imagination.”

“Quidam opinatus est ex vitro sibi conflatas clunes, sic ut omnia sua negotia, atque actiones stando perficeret, metuens ne si in sedile se inclinaret, nates confringeret, ac vitri fragmenta hinc inde diffilirent.”——ZACUTI LUSITANI *de Medicor. Princip. Hist. Lib. 1. Hist. 37. Paraphras. Tom. 1. p. 74. col. 2. E.*

“A certain person imagined his posteriors were made of glass; and therefore transacted all his business, and did every thing else, standing; for fear lest, if he should sit down, his glassy foundation should break, and be shivered into fragments.”——See also SCHENCHII *Obs. Med. Rar. Lib. 1. p. 124. col. 1.*——BARTHOLINE tells a similar story of a celebrated poet of Amsterdam. *Hist. Anat. Rar. Cent. 1, Hist. 79. p. 114.*

¶ TRALLIAN. *de Arte Med. Lib. 1. cap. 17. inter HAL- LERI Art. Medic. Princip. Tom. 6. p. 91.*

† VAN SWEITEN *Comment. Aph. 1113. Tom. 3. p. 513.*

‡ TRALLIAN. *ib.*

ther that he had lost his thighs ;† “ Artemido-
 “ rus, the grammarian, as we are told by CÆ-
 “ LIUS AURELIANUS, being terrified by the
 “ unexpected appearance of a crocodile, was so
 “ much disordered by the fright, that he not only
 “ imagined the animal had devoured his left leg,
 “ and hand, but even forgot all that he had learn-
 “ ed ;” ——— “ *Artemidorum* grammaticum
 “ Apollonius memorat nitente gressu crocodi-
 “ lum in harena jacentem expavisse, atque e-
 “ jus metu percussa mente, credidisse sibi si-
 “ nistrum crus atque manum a serpente com-
 “ mestam, & literarum memoria caruisse ob-
 “ livione possessum.”§—Some have believed
 that they were incumbered with enormous
 noses ;* others have supposed themselves to
 be

† TISSOT *de Valetud. Literator.* p. 21.

§ *Morb. Chron. Lib. 1. cap. 5. p. 328. § 151.*

* “ Plebeius apud nos vir sanguine melancholico turgens, na-
 sum sibi in eam magnitudinem excrevisse imaginabatur, ut publico
 abstineret, ne nasus a transeuntibus conculcaretur.”——BAR-
 THOL. *Hist. Anat. Rar. Cent. 1. Hist. 79. p. 114.*

“ A man of the lower order here, whose vessels were replete with
 melancholy blood, imagined his nose to be grown to such a size,
 that he was afraid of stirring out of doors, lest people should tread
 upon it as they passed by him.”

“ Cuidam

be grains of wheat, and have been for ever in apprehension lest they should be so unfortunate as to be eaten up by fowls ;† and we are told of a lady who conceived that she was a goose-pye : one thought he had an immense pair of stag's horns branching from his forehead ;|| a man, as we are informed by CÆLIUS AURELIANUS, imagined himself a helpless infant, and cried to be led by the hand ;‡ and some men, if we may believe the poet, have fancied themselves pregnant ; SCHENCHIUS relates the case of a married woman, who was persuaded that she was very large about the

“ Cuidam persuasum erat *nasum sibi excrevisse in immensum, atque in prodigiosam longitudinem, exporrectum sic, ut elephantis proboscidem circumferre visus sit, qui nusquam non esset impedimento adeo ut subinde patinis, ut illi creditum est, innataret.*”

—SCHENCHII *Obs. Medic. Rar.* Lib. 1, p. 124. col. 1.—
Vide etiam BROEN. *Animad. Medic.* p. 142.

“ *A certain person was persuaded that his nose was grown to an immense magnitude, that it seemed, as he went about, to dangle from his face like the snout of an elephant, and to be always so much in his way, that he fancied as he sat at table, that he could not prevent it from floating in the dishes.*”

† RIVERII *Prax. Med.* Lib. 1. cap. 14. p. 188. col. 1.
—BROEN. *Anim. Med.* p. 142.

|| SCHENCHII *Obs. Medic. Rar.* Lib. 1, p. 124. col. 2.

‡ CÆL: AURELIAN. loco citato.

the waist, and in the last stage of pregnancy, when, in reality, she had been delivered but little more than a month, and did not appear to be larger than her natural size;* and I have known a young woman, who, being insane, in consequence of the terror occasioned by an attempt made upon her person, imagined that she was for ever bringing forth children, and had a fresh delivery almost every instant: the celebrated Monsieur PASCAL was persuaded that he had a ball of fire sticking in his side;§ and ZACUTUS LUSITANUS tells us of a man who imagined himself to be so intensely cold, that nothing could restore him

* SCHENCHII *Obs. Med. Rar.* ib. p. 128. *Obs.* 8

§ “ Post graves studendi, cogitandi & imaginandi exantlatos labores, sic vitiabatur cerebrum BLASII PASCHALII, ut indefinienti motu nonnullæ fibræ agitatæ hanc sensationem, animam perpetuo experire cogent, quam impressisset globus igneus a latere positus, & nervis victa ratio vix ac ne vix præsentis globi ideam deponere potuit.”——TISSOT *de Valet. Literat.* p. 20.

“ The brain of the celebrated Monsieur PASCAL, was so much injured, by the severe labours of study, reflection, and imagination, which it had undergone, that certain of its fibres were agitated with a perpetual vibration, which excited incessantly the same sensation in the soul, as would have been produced by a ball of fire fixed in his side; and reason, overcome by the influence of the nerves, could scarcely ever lay aside the idea of the actual presence of such a ball.”

him to his native heat, but actual burning in the fire :¶ many have conceived that they had living animals, men, devils, or other dreadful, or uncommon things within them ;‡ not

¶ “ Quidam in varam incidit imaginationem, ut *se fregere perpetuo* arbitraretur, sicque ardente sirio ad ignem continuo sedens, se non posse calefieri prædicabat, nisi toto corpore ureretur. Quumque clam, furtimque ter in ignem se projicerat ; tandem vinculus catenis, sedens semper juxta ignem, hac miserabili imaginatione detentus, diem, noctemque miser ducebat insonnis.”——ZACUT. LUSITAN. *Prax. Medic. Admirand.* Lib. 1. Obs. 48. p. 11. ad fin. Tom. 2. & EJUSDEM *de Medicor. Princip. Histor.* Lib. 1. Obs. 38. p. 75.

“ *A certain person fell into the vain imagination that he was perpetually affected with intense cold, so that, even in the heat of the dog-days he would for ever sit at the fire, and declare that it was impossible he should ever become warm, unless his whole body were burned : and, having three times privately and by stealth, thrown himself into the fire, the unhappy man, was at length secured with chains ; and, sitting always close to the fire, passed his miserable days and nights without sleep, under the influence of this tormenting imagination.*”

‡ DEVILS.—“ Bonarum literarum studiosus——mœrore ex morte sororis fractus & lucubrationibus attritus, de diaboli insidiis apud me conqueritur. Affirmat sentire se malum spiritum per anum ingredi cum vento sursumque in corpore suo repere donec caput occupet, ne sacris solita devotione vacare possit ; eundem vero eadem via descendere & exire quando ad preces & lectiones sanctas accingitur. Ante hæc se inaudita lætitia fuisse perfusum ex assiduis precibus & vigiliis, ut concentum etiam cœlestem exaudiverit, spretisque mortalibus omnia in pauperes erogasse : nunc deservente pietate ob nimium cibi appetitum, ob turbatum isto vento

not a few have fancied that some external part, or parts, of the body, have been much altered

vento cerebrum, cujusdam in cerebro vocem se exaudire, *Ελασφημίαν* exprobrantis, tundentes pugnos se sentire, & foetorem ante nares obversantem."——BARTHOLOINI *Histor. Anat. Rarior. Cent. 1. Hist. 85. p. 122.*

"A certain student —— dejected with grief for the death of his sister, and worn out with study, complained to me of the stratagems of the devil. He assured me that he could perceive the evil spirit to enter into him, accompanied with wind, by the fundament, and to proceed upwards in his body till he arrived at his head, so as to prevent him from attending to sacred matters with his usual devotion: and to descend, and pass out, by the same way, whenever he betook himself to praying, and reading the scriptures. That before this, through constant praying and watching, he had been filled with such inexpressible joy, as to hear the harmony of the heavenly choir; and that despising mortal things, he had given away whatever he had to the poor: but that now, since the fervour of his piety was abated, by the violent cravings of hunger, and the disturbance which this wind had produced in his brain, he seemed to hear a voice proceeding from his brain, as of somebody accusing him of blasphemy, felt the strokes of fists on his body, and his nostrils were offended by a fetid smell."

"Accepi—a viro fide digno, quendam sibi persuasisse, *tribus dæmoniis* agitari, in corpore latere, indicabat in scapulis, & in fronte."——SCHENCHII *Obs. Med. Rar. Lib. 1. p. 137. Obs. 11.*

"I have been informed by a gentleman of credit, that a certain person persuaded himself that he was possessed by three devils, which were lodged in his body; and pointed out his shoulder blades, and his forehead, as the places of their residence."

altered in their form, bulk, or appearance, by disease, when in reality they were in a perfectly sound, and unaltered state ; ¶ one believed

KNIGHTS.—“ A fido didici teste, celebrem quondam acritate disputationum Petr. JURIEU, & scriptis pugnando, & in exponenda Apocalypsi laborando; sic cerebrum turbavisse, ut, cætera sat sapiens, firmiter crederet sævas quibus premebatur colicas, oriri ex continua dimicatione inter *septem equites* intestinis suis inclusos.”

“ I have learned from good authority, that Peter JURIEU, once so famous for the acrimony of his disputes, so disordered his brain by writing books of controversy, and by the labour of composing an exposition of the Revelations, that, while in his right mind in other respects, he firmly believed that the violent colics, with which he was tormented, arose from the continual engagements of seven knights who were shut up in his bowels.”

A SERPENT.—TRALLIAN. *de Arte Med.* Lib. 1. cap. 17 inter HALLERI *Art. Med. Princip.* Tom. 6. p. 91.—ALPINI *de Medicina Method.* Lib. 10. cap. 11. p. 613.

FROGS and TOADS.—SCHENCHII *Obs. Med. Rar.* Lib. 2. p. 121. col. 1.—ALPINI *de Med. Meth.* ib. p. 614.

MICE.—RIVERII *Prax. Medic.* Lib. 1. cap. 14. p. 188. col. 1.

A living MOLE, or *false conception*.—TULPII *Obs. Med.* Lib. 1 cap. 19. p. 39.

A SPIKE NAIL.—BARTHOLINI *Hist. Anat. Rar.* Cent. 2. Hist. 79. p. 114.

¶ “ Scio quoque, ubi sulphur & picem redolere maritum exclamaret

believed himself to be Atlas, carrying the world on his back ; and was in much anxiety lest it should fall, and not only crush himself, but all mankind, to atoms ;|| another imagined that he had so vast a quantity of urine within him, that he was afraid of making water, lest his friends and neighbours should be drowned in the deluge it might produce. §

II. NOTIONAL

clamaret melancholiæ vitium patiens conjux, & cibum oblatum piper resipere judicaret ; quæ quam alienissima esse a rei veritate cognoscebantur. Partes item pudibundas inflammatione putoreque ita vitiatas assererat, ut gangrænam suboriturum pertimesceret, his interim locis ab omni vitio immunibus.”——WIERI *de Præstig. Dæmon. Lib. 3. de Lamiis cap. 7. § 6. p. 182.*

“ I know a married woman, disordered with melancholy, who cried out that her husband smelt of sulphur and pitch ; and declared that the food which was set before her tasted of pepper ; though it was certain that nothing could be farther from the truth. She also asserted that certain parts of her body, which were in a perfectly sound state, were so inflamed, and putrid, that she was terrified lest a mortification should succeed.”

|| TRALLIAN. *de Arte Med. Lib. 1. cap. 17. inter HAL-
LERI Art. Med. Princip. Tom. 6. p. 91.*

§ BROEN *Animad. Medic. p. 142.*

II. NOTIONAL INSANITY.

5. **I** Have placed first in order under this division, that species of INSANITY which I have denominated DELUSIVE, because it nearly approaches to the two last mentioned species of Ideal Insanity. It has a peculiar title to the appellation of *delusive*, because, WITHOUT *the smallest distinguishable trace of* IDEAL DELIRIUM,—the images in the mind, so far as can be discovered, perfectly corresponding to the present external objects of sense, and to the natural, and real, state of his own body,—*and with the sound and unimpaired use, in every other respect, of the rational faculties,* which in some cases have even been observed to be remarkably acute, *the* PATIENT, *in relation to some particular subject, or subjects,* is UNDER THE INFLUENCE *of the most* PALPABLE, *and extraordinary* DELUSION.

OF this species there are TWO VARIETIES ; the *one* nearly related to *maniacal*, and the *other* to *sensitive Infanity* ; but it is free, in the former case, from maniacal delirium, and in the latter, is never obviously accompanied with any erroneous ideas of the patients own form, or other sensible qualities.

IN the FIRST mentioned VARIETY, the patient *has such notions relative to his own powers, properties, and relations, as are incompatible with his state and nature, or inconsistent with fact and reality ; appears, for the most part, to derive these erroneous notions rather from the suggestions of fancy, than from the illusion of feeling ; and generally discovers some degree of self-complacency, on account of this imaginary possession of a supposed excellency :—*as when he imagines that he has the power of working miracles ;||—of directing the action of the elements,

|| “ Mens autem—erat læsa—illi, qui pollicebatur se *Gabrielem aut Michaellem coacturum, ut ad se venirent, & illos de rebus magnis interrogatos responsum daturus. Sed cum ille rogaretur a Cardardinale Tournone, ut id efficeret : respondebat se non posse, nisi præparato prius corpore multis jejuniis & orationibus,*
nec

ments, regulating the weather, and distributing the seasons; ¶—the power of flying through the

nec nisi pro rebus Reipublicæ Christianæ.”——WIERI *de Præstig. Dæmon. Lib. 3. de Lamiis cap. 7. p. 182.*

“ His *mind was disordered, who pretended that he could compel the angel Gabriel, or Michael, to come to him, and to answer such questions as he should put to them, about things of high importance. But when he was asked by Cardinal Tournon to do so, he answered, that he could not, without first preparing himself with much fasting and praying, nor unless the common advantage of christianity required it.*”

¶ Though I can produce nothing better than poetical authority for this instance, yet as it is perfectly consonant to what I myself have experienced to be fact, I have ventured to set it down as such. The authority I allude to, is that of Dr. JOHNSON, in his *Rasselas*; where he has beautifully illustrated this variety, in the character of an astronomer, who fancied he had such a power. The *whole story*, and the observations upon Insanity which accompany it, are as just, and philosophical, as they are elegant; and are worthy of the pen from which they proceeded. I shall only make a short extract.——“ About ten years ago, said the astronomer, my daily observations of the changes of the sky led me to consider, whether, if I had the power of the seasons, I could confer greater plenty upon the inhabitants of the earth. This contemplation *fastened on my mind*, and I *sat days and nights in imaginary dominion*, pouring upon this country and that showers of fertility, and seconding every shower of rain with a due proportion of sunshine. I had yet only the will to do good, I did not imagine I should ever have the power.”

“ One day as I was looking on the fields withering with heat, I felt in my mind a sudden wish that I could send rain on the southern mountains, and raise the Nile to an inundation. In the hurry of my imagination, I commanded rain to fall, and by comparing

the air, from one place to another, without the aid of wings ;—of hanging suspended, for any length of time, without the assistance of any mechanical means ;—of discharging blood from any part of the body, and especially from the urinary passage, or of retaining it ; of emptying the vessels to any degree, or of keeping them full ; by the sole direction of the will ;—and of performing a variety of other wonders—merely by blowing with the breath,—by a particular motion of the leg, or foot,—posture of the body,—inclination

paring the time of my command, with that of the inundation, I found that the clouds had listened to my lips.——I reasoned long against my own conviction, and laboured against truth with the utmost obstinacy. I sometimes suspected myself of madness, and should not have dared to impart the secret but to a man like you, capable of distinguishing the wonderful from the impossible, and the incredible from the false.”

“ Why, Sir, said I, do you call that incredible, which you know, or think you know, to be true ?”

“ Because, said he, I cannot prove it by any external evidence ; and I know too well the laws of demonstration to think that my conviction ought to influence another, who cannot, like me, be conscious of its force. I, therefore, shall not attempt to gain credit by disputation. It is sufficient that I feel this power, that I have have long possessed, and every day exert it.”——*Rasselas, Prince of Abissinia.* Chap. 41. p. 253.

clination of the head,—and a thousand other inadequate means, equally trifling, and ridiculous:—or when he imagines that he possesses great authority, large domains, or abundant riches, when possessed in reality, of no such thing.†

IN the SECOND VARIETY the patient *is deluded*, probably by something very strange and

† “Thrasylaus Pythodori filius, hac Infania correptus fuit, ut æstimaret esse suas quæcunque in Piræum naves appellarent, illas recenseret, dimitteret, deduceret, in portum subeuntes exciperet, tanto gaudio, quam si dominus earum mercium esset, de his quæ perierant, nihil requireret, de iis quæ allata & salva fuissent vehementer gauderet, sic multa cum voluptate vitam agens. Ubi vero frater ejus Criton ex Sicilia reversus prehensum medicis tractandum commisit ab illa sanatus dementia lætius ac jucundius se nunquam vixisse affirmabat, quoniam et omnis molestiæ prorsus expers esset, & plurimis interea voluptatibus frueretur.” *ATHE-NÆI Deipnosoph.* Lib. 12. Vide *SCHENCHII Obs. Med. Rar.* Lib. 1. p. 123. col. 2.

“Thrasylaus, the son of Pythodorus,—was seized with such an Insanity, that he imagined all the ships which came into the Pyræus were his own; reviewed, dismissed, and launched them; received those which arrived in port with as much joy as if he were the proprietor of the merchandise they brought home: of which, if any were lost, he made no enquiry about it; but rejoiced greatly for whatever came safe. Thus he passed a life of much pleasure. But his brother Crito, returning from Sicily, had him secured, and put under the care of the faculty; when, being cured of his Insanity, he declared he had never lived with so much satisfaction, and pleasure, before; since he had nothing to disturb him, and a multitude of things to afford him delight.”

and singular in his feelings, *so as to form the most erroneous, and absurd conceptions of the state, and manner of existence of his own soul, or body, but without discovering any obvious indications of the presence of erroneous images in the mind, relative to his own form, substance, or other sensible qualities, or contents*; and is usually, more or less, dejected, and distressed, on account of the supposed imperfection of his unparalleled, and pitiable state.

U N D E R this variety may be enumerated the cases of such as have imagined themselves to be dead, ¶ —to be deprived of their proper

¶ “ *Qui gravius laborant, sese—vel vita defunctos credunt.*”——“ *Alii epulas pertinacissime recusant, amissam esse vitam rati.*”——NICOL. PISONIS *de cognosc. & curand. Morb.* Lib. 1. cap. 23. Tom. 1. p. 163.

“ *They who are more violently affected—imagine themselves dead.*”——“ *Others obstinately refuse refreshment, conceiving that they have departed this life.*”

“ *A young hypochondriac had a strong imagination that he was dead, and did not only abstain from meat and drink, but importuned his parents that he might be carried to his grave, and buried before his flesh was quite putrified. By the counsel of physicians, he was wrapped in a winding sheet, laid upon a bier, and* so

per nature as human beings, § — to have been
once

so carried on men's shoulders towards the church ; but on the way two or three pleasant fellows (hired for that purpose) meeting the herse demanded aloud of them that followed it, whose body it was that was there coffined and carried to burial ? They said it was a young man's, and told his name : surely, replied one of them, the world is well rid of him, for he was a man of a very bad and vitious life, and his friends have cause to rejoice that he hath rather ended his days thus, than at the gallows. The young man hearing this, and not able to bear such injury, roused himself up on the bier, and told them they were wicked men to do him that wrong he had never deserved ; that if he were alive again, he would teach them to speak better of the dead. But they proceeding to defame him, and to give him much more disgraceful and contemptuous language, he not able to suffer it, leaped from the bier, and fell about their ears, with such rage and fury, that he ceased not buffeting them till quite wearied ; and by the violent agitation of the humours, his body being altered, he returned to his right mind, as one awakened out of a trance ; and being after brought home and refreshed with wholesome diet, within few days he recovered both his health, and his understanding."

" A noble person fell into this fancy, that *he verily believed he was dead*,—inasmuch that when his friends and familiars besought him to eat,—he still refused all, saying it was in vain to the dead ; but when they doubted not but that this obstinacy would prove his death, and this being the seventh day from whence he had continued it, they bethought themselves of this device : they brought into his room, which on purpose was made dark, some personated fellows wrapped in their winding sheets, and such grave cloaths as the dead are appareled with : these bringing in meat and drink, began liberally to treat themselves. The sick man seeing this, asks them who they are, and what about. They told him they were dead persons : what then, said he, do the dead eat ! Yes, yes, say they, and if you will sit down with us, you shall find it so : straight he springs from out
of

once dead, and though restored to life again,
to

of his bed, and falls to with the rest. Supper ended, he drops into a sleep, by virtue of a liquor given him for that purpose.”
——TURNER of *Diseases incident to the Skin*. p. 167.

The last of these stories is related by SCHENCHIUS, from LEMNIUS. Vide *Obs. Med. Rar. Lib. i.* p. 123. col. 2.

A similar imagination in an ardent fever, is related by SCHENCHIUS from HOLLERIUS, without any clear account of *ideal DELIRIUM*; at least the patient appears—“*to see as he ought to see, but not to judge as he ought to judge.*”——“*In febre ardente Burgundus quidam Lutetiae—multis clarissimis medicis adstantibus mortuum se affirmabat simul cum fratre ibi decumbente. Postea phantasia mutata declamabat, precabaturque medicos, ne amplius animæ impedimento essent, quo minus e purgatorio evolare ad deum: aliquando imitabatur moribundum, quasi efflaret animam, monebat ut spectarent expiratum; postea summo timore & omnium desperatione corripiebatur. Tandem, opportunis adhibitis remediis, & hæmorrhoidum profluvio liberatus est.*”
——SCHENCHII *Obs. Med. Rar. Lib. i.* p. 124. col. 1.

“*A certain Burgundian, at Paris, in an ardent fever—declared, in the presence of many eminent physicians, that he, and his brother who was lying ill at the same time, were both dead. Afterwards, the delirium taking a different turn, he talked much, and begged that the physicians would no longer hinder his soul from escaping from purgatory to God. Sometimes he imitated a dying person, pretended to be breathing his last, and desired they would observe him expire. Afterwards he was seized with extreme terror, and despair. At length he was freed from his disorder, by the proper use of medicines, and a copious discharge of blood from the hæmorrhoidal veins.*”

§ “*Eo usque delirabat [juvenis ditissimi mercatoris filius] ut sese hominem esse haud agnosceret.*”——SCHENCHII *Obs. Med. Rar. Lib. i.* p. 127. Obs. 7.

to be sent back into the world without a heart, and to exist in a manner totally different from all other mortals,*——to have no rational soul, it having gradually decayed and perished, so as to leave a living man indeed, *but perfectly empty of all thought*,||——and whatever other cases may occur, of the like wonderful and unaccountable *delusions*.

THOUGH both these varieties of *delusive*
Insanity

“A young man, the son of a rich merchant, was delirious to such a degree, that he could not be satisfied that he was any longer a man.”

* “[Quædam]——incidit in Insaniam—credens firmiter, se fato functam, ea conditione a Deo in mundum remissam, ut viveret deinceps excors. Corde enim suo, a Deo, retento, doluit impense, aliamque sibi, quam aliorum mortalium vitam :—afflixit quidem ipsam aliquandiu hæc tristitia : sed tandem licet tardius, discessit.”——TULPII *Obs. Med.* Lib. I. cap. 19. p. 39.

“A certain woman became Insane—and firmly believed that she had been dead, and by God sent back again into the world, on condition that she should for ever after live without a heart. But she was exceedingly grieved that God had withheld her heart, and that her life was of so different a nature from that of other mortals :—In this manner she was afflicted for some time ; at length, however, though slowly, her disorder left her.”

|| This is strikingly exemplified in the case of Mr. SIMON BROWNE ; who, at the same time that he was firmly persuaded
of

Insanity are, in many cases, obviously distinct from the two species of *ideal Insanity* to which, as I have said, they are so nearly allied; yet, in others, it must be acknowledged, they approach so near, the one to *maniacal*, and the other to *sensitive Insanity*, as to render it sometimes no very easy matter to distinguish them.

T H E celebrated VAN HELMONT seems to have been affected with a temporary *delusive Insanity*, of this *second variety*, when, after

tasting of the truth of so absurd a notion as “*that his soul had long been annihilated*,” does not appear to have discovered the smallest degree of *ideal Insanity*. As the history of his disorder is very circumstantially related; is as well attested, as it is extraordinary; and is at present buried amidst the multifarious contents of so miscellaneous a repository as a voluminous Monthly Magazine; I shall make no apology for transcribing it here, at length. It stands in the Gentleman’s Magazine as follows: —

Oct. 19th, 1762.

Mr. Urban,

“ You have been so kind as to oblige your readers, by inserting many curious anecdotes and letters of deceased persons, some of which I have sent you. This gives me encouragement to hope that you will publish the following epistle, which I can warrant an original. It was written by the Rev’d Mr. SIMON BROWNE (who was many years ago a minister and an author in this city)

tasting of a preparation of the *Napellus*, or Monks-hood, he could plainly perceive, as he imagined, that the seat of his intellectual, and reasoning faculty, was not in his brain, but in his *stomach*.

THE passage in his works, which I here allude to, is of so curious a nature, and his whimsical, and excentric writings, though interspersed with many ingenious, and some useful observations, are so little read; and indeed, upon the whole, so little deserve to be read; that I presume there are many, who neither are conversant with his works,

nor

city) to the Rev'd Mr. READ, of Bradford, Wilts, deceased, from whom I received it. It is well known, that for several years Mr. BROWNE had a peculiar and unhappy turn of mind concerning himself, imagining *that he had no rational soul*; at the same time he was so acute a disputant, that his friends said he could reason as if he was possessed of *two souls*. Your publishing this letter, as it may be useful to some persons, will oblige, Sir,

Yours, &c.

R. W."

" Rev'd Sir,

" I doubt not you have been earnest with God in my
 " behalf, since you left the city, who expressed so much tender
 " concern

nor desire to be so, to whom a pretty long extract, relative to this very singular discovery, may not be unacceptable, or unentertaining.

“ C O E P I, says he, diversimode *Napellum*
 “ agitare. Ac semel, cum ejus radicem ru-
 “ diter præparassem, degustavi in apice lin-
 “ guæ. Etenim quanquam nil deglutiveram,
 “ multumque salivæ sputitaveram, sensi ta-
 “ men mox abinde, cranium velut zona rō-
 “ rinsecus stringi. Tum demum præcipitan-
 “ ter aliquot mihi negotia familiæ obvenere,
 “ computum quendam solvi, per ædes ober-
 “ ravi, atque singula pro requisito peregi.
 Tandem

“ concern for me while you were in it. I wish I could write
 “ any thing to you that might turn your compassion into thank-
 “ giving, and your prayers into praises. But alas ! nothing of
 “ that kind is to be expected from one who has lived a life of de-
 “ fiance to God, under a christian profession, and a sacred cha-
 “ racter ; and is now, thro’ his just displeasure, in the most for-
 “ lorn state a man can be on earth, PERFECTLY EMPTY OF
 “ ALL THOUGHT, *reflection, conscience, or consideration* ; desti-
 “ tute, entirely destitute of the knowledge of God, Christ, and
 “ his own soul, and the things both of time and eternity, being
 “ unable to look backward or forward, or inward or outward, or
 “ upward or downward ; having no capacity of reviewing his
 “ conduct, or looking forward with expectation of either good
 “ or evil ; and, in a word, without any principles of religion, or
 “ even of reason, and without the common sentiments and re-
 flections

“ Tandem obvenit mihi (quod nunquam
 “ alias) quod sentirem, me nil intelligere,
 “ concipere, sapere vel imaginari in capite,
 “ pro more alias solito ; sed sensi (cum admi-
 “ ratione) aperte, dilucide, discursive, atque
 “ constanter, totum istud munus obiri in *præ-*
 “ *cordiis*, & expandi circa *os stomachi*, idque
 “ adeo sensibilibiter & clare sensi, imo attente
 “ notavi, quod quamvis etiam sentirem sen-
 “ sum & motum, sospites, a capite in totum
 “ dispensari : quod tota discursuum facultas
 “ notorie & sensibilibiter in *præcordiis* esset,
 “ cum exclusione capitis, quasi tunc mens
 “ consilia sua ibidem medicaretur. Admira-
 tionis

“ flections of human nature ; insensible even to the good things of
 “ life, incapable of tasting any present enjoyments, or expecting
 “ future ones ; dead to his children, friends, and country ; hav-
 “ ing no interest, either bodily or spiritual, temporal or eternal,
 “ to value or mind, but converted into a mere beast, that can re-
 “ lish nothing but present bodily enjoyments, without tasting
 “ them by anticipation or recollection.”

“ This is my true condition, thus am I thrown down from
 “ my excellency. Because I had not, God has taken away the
 “ things that I had. Indeed I have not those horrors on my
 “ mind to which you was a witness ; I am grown more calm, be-
 “ cause more insensible, and every day since you saw me, has
 “ this insensibility been growing upon me ; nor can it be remov-
 “ ed without a miracle of grace, and for this grace I cannot pray,
 having

“ tionis itaque & stuporis, insolitæ illius sen-
 “ sationis, plenus, notabam mecum meas
 “ notiones, & examen earundem, atque mei
 “ ipsius, præcisiori modo, instituebam. Et
 “ luculenter inveni, ac trutinavi, me, illo
 “ toto spatio, intelligere & meditari, longe
 “ perspicacius. Adeoque non potest sensus
 “ ille, quo perspiciebam me intelligere &
 “ imaginari in præcordiis, & non in capite,
 “ ullis exprimi verbis. Eratque gaudium
 “ quoddam, in ista intellectuâ claritate.
 “ Etenim non erat res exiguæ durationis;
 “ nec mihi dormienti, aut somnianti, aut a-
 “ loqui

“ having lost all sight of God, and tenderness of soul towards
 “ him. Such an instance of divine displeasure, the world hardly
 “ ever saw, much less one recovered by divine grace out of such
 “ a condition. I doubt whether you have room to pray, but if
 “ you think you have, I doubt not that you will be fervent at
 “ the throne of grace in your requests. But I am so changed
 “ that I must first be made a *man*, before I can be made a *chris-*
 “ *tian*; having now none of that knowledge or common senti-
 “ ments on which a saving change must be founded. I am ut-
 “ terly incapable of any business in life, and must quit my pre-
 “ sent station, and think as soon as I can, to be retiring into my
 “ own country, there to spend out the wretched remains of a
 “ miserable life, which yet I am continually prompt to destroy.
 “ I thought you would be willing to hear from me; and though
 “ you cannot be pleased with the account, I am obliged to give
 “ you

186 DEFINITION and [Notion.

“ loqui morbido, advenerat : sed jejuno &
 “ benevalenti acciderat. Imo *quamvis ecstases*
 “ *aliquot antea expertus fueram*, notavi tamen,
 “ illas nil commune habere cum hoc præcor-
 “ diali discursu & sensu intelligendi, omnem
 “ capitis cooperationem excludente. Quippe
 “ quod cum reflectione sensibili (tanquam an-
 “ tea præmonitus essem) caput prorsus feria-
 “ ri, respectu phantasiæ, deprehendi : quia
 “ mirabar, quod phantasia extra cerebrum,
 “ in præcordiis, sensibili operationis festivi-
 “ tate celebraretur. Interim quandoque in
 “ gaudio illo suspensus timui, insolitus ne ca-
 “ sus

“ you a true one, and beg an interest in your prayers, which
 “ will turn to your own account, if it avails nothing towards the
 “ salvation of the most wretched and wicked sinner, who would
 “ yet, if he was able, be

Your friend and servant,

SIMON BROWNE.”

“ The following account of this extraordinary man we have taken from the ADVENTURER, No. 88, as a proper supplement to this letter ; for which we are greatly obliged to our correspondent.”

“ MR. SIMON BROWNE was a dissenting teacher, of exemplary life, and eminent intellectual abilities ; who, after having been some time seized with melancholy, desisted from the duties of his function, and could not be persuaded to join in any act of
 worship

“ fus in amentiam deduceret : eo quod a ve-
 “ neno incepisset : sed præparatio veneni, &
 “ ejusdem levicula tantum degustatio, aliud
 “ insinuabant. Interim quanquam claritas,
 “ five illuminatio gaudiosa mei intellectus,
 “ inauspicata, suspectum illum intelligendi
 “ modum redderent : attamen resignatio liber-
 “ rima mei, in voluntatem divinam, me
 “ restituit in sabbatismum priorem. Tandem,
 “ post binas circiter horas, *levicula quædam*
 “ *vertigo*, bis repetita, me invasit. A priore
 “ enim rediisse intelligendi facultatem per-
 “ cepi : & altera, sensi me intelligere more
 “ solito.

worship either public or private. His friends often urged him to
 account for this change in his conduct, at which they expressed
 the utmost grief and astonishment ; and after much importunity,
 he told them, “ that he had fallen under the sensible displeasure
 “ of God, who had *caused his rational soul gradually to perish*,
 “ and left him only an animal life in common with brutes ; that
 “ it was therefore profane in him to pray, and incongruous to be
 “ present at the prayers of others.”

“ In this opinion, however absurd, he was inflexible, at a
 time when all the powers of his mind subsisted in their full vi-
 gour, when his conceptions were clear, and his reasoning strong.”

“ Being once importuned to say grace at the table of a friend,
 he excused himself many times ; but the request being still re-
 peated,

“ solito. Deinde, *tametsi postmodum aliquoties*
 “ *de eodem Napello degustaverim, attamen nun-*
 “ *quam amplius quicquam tale mihi contigit.*
 “ *Perfekte enim multa exinde didici.*”—VAN
 HELMONT *Demens Idea.* § 12. *Operum* p.
 171.

“ *I began to treat Monkishood in a variety of*
 “ *ways. And once, after slightly preparing the*
 “ *root, I tasted it with the tip of my tongue. But*
 “ *though I did not swallow the smallest particle,*
 “ *and spit a good deal after it, yet I soon perceived*
 “ *my skull to be externally bound tight, as with*
 “ *a broad bandage. Just then intervened a hurry*
 “ *of*

peated, and the company kept standing, he discovered evident tokens of distress, and, after some irresolute gestures, and hesitation, expressed with great fervor this ejaculation: “ Most merciful and almighty God, let thy spirit, which moved upon the face of the waters when there was no light, descend upon me; that from this darkness there may rise up a man to praise thee.”

“ But the most astonishing proof of his intellectual excellency and defect is, *A defence of the religion of nature and the christian revelation, in answer to TINDAL's christianity as old as the creation, and his Dedication of it to the late Queen.* The book is universally allowed to be the best which that controversy produced, and the Dedication is as follows:”

“ Madam

“ of family affairs ; I settled an account, went
 “ about the house, and did such other business as
 “ was requisite. At length, what I had never
 “ observed before, I was sensible that I neither un-
 “ derstood, conceived, nor in any respect exercised
 “ the powers of understanding or imagination, in
 “ the usual manner, in the head : but perceived,
 “ with admiration, plainly, clearly, reflectively,
 “ and constantly, that this whole business was per-
 “ formed in the breast, and seemed to be expand-
 “ ed about the mouth of the stomach : and this
 “ I perceived so sensibly, and distinctly, and even
 “ so attentively noticed, that though I at the same
 “ time

“ Madam,

“ Of all the extraordinary things that have been ren-
 “ dered to your royal hands since your first happy arrival in *Bri-*
 “ *tain*, it may be boldly said, what now bespeaks your Majesty’s
 “ acceptance is the chief.

“ Not in itself indeed ; it is a trifle unworthy your exalted
 “ rank, and what will hardly prove an entertaining amusement
 “ to one of your Majesty’s deep penetration, exact judgment, and
 “ fine taste.

“ But on account of the author, who is the *first being of the*
 “ *kind, and yet without a name.*

“ He was once a man ; and of some little name ; but of no
 “ worth

“ *time was conscious that sensation and motion*
 “ *continued to be distributed to every part of the*
 “ *body from the head ; yet the whole discursive,*
 “ *or reasoning faculty, as if the mind was then*
 “ *holding its deliberations there, evidently and*
 “ *sensibly resided in the breast, to the total exclusi-*
 “ *on of the head. Full of admiration, and aston-*
 “ *ishment, at this uncommon sensation, I strictly*
 “ *attended to my own conceptions, and began to*
 “ *examine both them, and myself, with more pre-*
 “ *cision. And I plainly discovered, and was sa-*
 “ *tisfied, that during all that time I comprehend-*
 “ *ed, and reflected with more than my usual per-*
 “ *specuity ;*

“ *worth ; as his present unparalleled case makes but too manifest :*
 “ *for by the immediate hand of an avenging God, his very*
 “ *thinking substance has for more than seventeen years been con-*
 “ *tinually wasting away, till it is wholly perished out of him, if it*
 “ *be not utterly come to nothing. None, no not the least remem-*
 “ *brance of its very ruins remains, not the shadow of an idea is*
 “ *left, nor any sense that, so much as one single one, perfect or*
 “ *imperfect, whole or diminished, ever did appear to a mind*
 “ *within him, or was perceived by it.*

“ *Such a present from such a thing, however worthless in it-*
 “ *self, may not be wholly unacceptable to your Majesty, the au-*
 “ *thor being such as history cannot parallel ; and if the fact,*
 “ *which is real, and no fiction, or wrong conceit, obtains cre-*
 “ *dit, it must be recorded as the most memorable, and indeed as-*
 “ *tonishing event in the reign of GEORGE the second, that a tract*
 “ *composed*

“ *spicuity : insomuch that no words can describe*
 “ *that sensation by which I perceived that I per-*
 “ *formed the offices of the understanding, and*
 “ *imagination, in the breast, and not in the head.*
 “ *There was a kind of joyful delight in that intel-*
 “ *lectual illumination. Now it was not an af-*
 “ *fair of short duration, nor did it happen to me*
 “ *while I was sleeping, or dreaming, or in any*
 “ *respect disordered ; but while I was fasting ;*
 “ *and in good health. And though I had be-*
 “ *fore experienced several ecstasies, yet I re-*
 “ *marked that they had no resemblance whatever*
 “ *to this sensation of reasoning and understanding*
 “ *in*

“ composed by such a thing was presented to the illustrious CA-
 “ ROLINE ; his royal comfort needs not be added ; fame, if I am
 “ not misinformed, will tell that with pleasure to succeeding
 “ times.

“ He has been informed that your Majesty’s piety is as genuine
 “ and eminent, as your excellent qualities are great and conspi-
 “ cuous. This can, indeed, be truly known to the great search-
 “ er of hearts only : He alone, who can look into them, can
 “ discern if they are sincere, and the main intention corresponds
 “ with the appearance ; and your Majesty cannot take it amiss,
 “ if such an author hints, that his secret approbation is of infinite-
 “ ly greater value than the commendation of men, who may be
 “ easily mistaken, and are too apt to flatter their superiors.

“ But if he has been told the truth, such a case as his will
 “ certainly

“ in the breast, which thus excluded all coopera-
 “ tion of the head. For I found by sensible re-
 “ flection, which I exercised with as much atten-
 “ tion as if I had been forwarned so to do, that, so
 “ far as the imagination was concerned, the head
 “ was totally unemployed; for, I remember, I
 “ wondered that the operations of the imagination
 “ should, with a sensible exultation, be performed
 “ out of the brain, and in the neighbourhood of
 “ the breast. In the mean time I was sometimes
 “ held suspended, in the midst of my delight, with
 “ the fear lest these unusual perceptions should be
 “ but the prelude to Insanity; since they took their
 “ rise

“ certainly strike your Majesty with astonishment, and may raise
 “ that commiseration in your royal breast which he has in vain
 “ endeavoured to excite in those of his friends; who by the most
 “ unreasonable, and ill-founded conceit in the world, have ima-
 “ gined that a thinking being could, for seven years together,
 “ live a stranger to its own powers, exercises, operations, and
 “ state, and to what the great God has been doing in it and to
 “ it.

“ If your Majesty, in your most retired address to the king of
 “ kings, should think of so singular a case, you may, perhaps,
 “ make it your devout request, that the reign of your beloved so-
 “ vereign and consort may be renowned to all posterity, by the
 “ recovery of a soul now in the utmost ruin, the restoration of
 “ one utterly lost at present amongst men.

“ And

“ rise from a poison : but this fear was counter-
 “ acted, by reflecting on the preparation which
 “ the poison had undergone, and the very slight
 “ taste I had taken of it. But though this unex-
 “ pected brightness, or joyous illumination of my
 “ understanding, gave me reason to be suspicious
 “ of this new mode of perception ; yet a free and
 “ full resignation of myself to the divine will, at
 “ once restored me to my former happiness. At
 “ last, after about two hours, I was twice seiz-
 “ ed

“ And should this case affect your royal breast, you will re-
 “ commend it to the piety and prayers of all the truly devout,
 “ who have the honour to be known to your Majesty : many
 “ such, doubtless, there are : though courts are not usually the
 “ places where the devout resort, or where devotion reigns. And
 “ it is not improbable, that multitudes of the pious throughout
 “ the land may take a case to heart, that under your Majesty’s
 “ patronage comes so recommended.

“ Could such a favour as this restoration be obtained from hea-
 “ ven, by the prayers of your Majesty, with what a transport of
 “ gratitude would the recovered being throw himself at your Ma-
 “ jesty’s feet, and adoring the divine power and grace, profess
 “ himself,

“ Madam

“ Your Majesty’s most obliged

“ and dutiful Servant.”

This

“ *ed with a kind of flight vertigo. In conse-*
 “ *quence of the first, I perceived that my intel-*
 “ *lectual faculty was returned; and of the second,*
 “ *that its operations were performed in the usual*
 “ *manner. Though, after this, I several*
 “ *times tasted of this same Monkshood, yet*
 “ *I never again experienced any thing similar.*
 “ *And, indeed, I learned abundantly enough from*
 “ *this one experiment only.*”

IT must appear something extraordinary, after reading the above account of the excessive activity of the *Monkshood*, when only tasted by the tip of the tongue, and carefully spit

“ This dedication, which is no where feeble or absurd, but in the places where the object of his phrenzy was immediately before him, his friends found means to suppress; wisely considering, that a book to which it should be prefixed, would certainly be condemned without examination; for few would have required stronger evidence of its inutility, than that the author by his dedication appeared to be mad. The copy, however, was preserved, and has been transcribed into the blank leaves before one of the books which is now in the library of a friend to this undertaking, who is not less distinguished by his merit than his rank, and who recommended it as a literary curiosity, which was in danger of being lost for want of a repository in which it might be preserved.” *Gentleman's Magazine* for October 1762. vol. 32. p. 453, &c.

spit out again ; — if we allow that these wonderful sensations were not produced by some other cause, but were really occasioned by the virulence of this poisonous plant ; — that it should since have been so strongly recommended by STORCK, under the name of *Aconite*, as — “innocuum, & valde efficax medicamentum” ¶ — “*an innocent, and very powerful medicine ;*” — the extract of which, as he informs us, he has given in so large a dose as twenty grains, and has sometimes repeated it three times in the short space of four and twenty hours.

6. FANCIFUL INSANITY is a species of insane delirium, of the notional kind, in which there appears to be very great activity, and vivacity, of imagination ; which displays itself in almost incessant talking, accompanied with frequent sallies of wit, quick repartee, acute observation,

¶ ANTONII STORCK Libellus, quo demonstratur, Stramonium, Hyoscyamum, Aconitum, non solum tuto posse exhiberi usu interno hominibus, verum & ea esse remedia in multis morbis maxime salutifera. p. 51. Experim. 14.

*servation, ready invention, lively, and even brilliant fancy, and, in a variety of respects, with much appearance of genius ;** and arises from a rapid succession of vivid, and sprightly, images ; and a wonderful aptitude to catch at the slightest associations, and to run through all the relations, whether natural, or accidental, of whatever objects may chance to present themselves.

THIS species admits of numerous varieties, which it might be more difficult, than
useful

* “ Vidi sc̃eminam, quæ aliquot vicibus Maniam passã fuit, dum insaniret, omnia legato sermone pronunciasse, & mira facilitate rythmos invenisse, cum nihil tale unquam aliter perficere potuerat dum esset sana, imo nunquam tentaverat, a prima juventute Manuum laboribus victum sibi comparare coacta, & satis hebetis ingenii.”——VAN SWIETEN *Comment. Aph.* 1125. Tom. 3. p. 530.

“ I have seen a woman, who had been several times Maniacal, who, when her fits of Insanity were upon her, always spoke in metre, and had a wonderful facility at finding out rhymes : though, at other times, when in her right mind, she not only had no skill in this way, but had never so much as attempted any thing of the kind ; having been used, from her youth, to get her living by the labour of her hands ; and being no way remarkable for quickness of parts.”

——Vide etiam SCHENCHII *Obs. Medic. Rar. Lib.* 1. p. 137. *Obs.* 10.

useful, to distinguish. Its chief characteristic is an active fancy, which may display itself either in mere smartness and vivacity,—or in ready invention and ingenuity,—or in much appearance of fine imagination, and genius.

A R E T Æ U S seems to have had a view to this sort of Insanity, when he observes, that ——— ἰδέαι δὲ μυρίαί, τοῖσι μὲν γε εὐφύσει τὲ καὶ εὐμαθέσι, ἀστρονομίῃ ἀδίδακτος, φιλοσοφίῃ αὐτομάτῃ, ποίησις δὴθεν ἀπὸ μεσέων. §——“*Their fancies are innumerable; the ingenious, and acute, have become astronomers without instruction, philosophers of their own creating, and poets by the immediate inspiration of the muses.*”

W I T H O U T accurately marking the varieties, it may be proper to distinguish *two* degrees, or rather opposite extremes, of fanciful Insanity.

I N the *one* though there is a lively and active state of the imagination; yet there is
more

§ De Caus. & Sign. Morb. Diuturn. Lib. 1. cap. 6. p. 31, F.

more of sprightliness than of impetuosity; more of ingenuity than of volubility; and, to a superficial observer, more of acuteness than Insanity; the patient attends to the ordinary calls of appetite, obeys the usual sollicitations to the natural excretions, observes the seasonable returns of rest and sleep, and the other common demands of nature and decency, with tolerable attention and regularity: his brain being more delicately, though often not less, and sometimes even much more, obstinately affected, than in the other extreme; in which the active state of the imagination is more incessant, rapid, and ungovernable, and, if I may so express it, in a higher, and more vigorous state, of excitement; the vessels of the head, and brain, are more visibly affected; the patient is less attentive to the necessary calls of nature, or the decent ones of propriety, and is less disposed to sleep, than he ought to be.

MOST, if not all, the varieties of this species, but especially the higher degrees of it, have a great similarity to the *fourth* variety

ty of *impulsive Insanity*; with which they are sometimes combined; as they are, likewise, not unfrequently, with *whimsical*: and in the higher degrees, the mind is sometimes in so very active a state, as to indicate a near approach to *ideal Insanity*; from which, this species, in such cases can alone be distinguished by its apparent freedom from erroneous images.

7. IN WHIMSICAL INSANITY the patient is possessed with absurd, and WHIMSICAL fancies,† aversions,|| fears,‡ scruples, and suspicions *

† “Refert unius historiam AVENZOAR——“ Qui cum probus esset, armis minitabatur servos, ut farinam in puteum injicerent, & pedibus malaxarent, & facerent placentulas.”——ZACUT. LUSITAN. de Med. Princip. Hist. Lib. 1. Hist. 37. Paraphr. Operum Tom. 1. p. 74. col. 2. E.

“AVENZOAR tells the story of one, who, though a very good sort of man, obliged his servants, by force of arms, to throw flower into a well, and to tread and mix it with their feet, in order to make pancakes.”

“Nobilis fœmina ex hypochondriorum vitio diuturno in melancholiam tandem incidit, gravem illam & pertinacem, sed quæ tamen usque eo expugnati se pharmacis passa est, ut raro nunc interpellet,

cions ;* of which he is sometimes the sport of an endless variety ; and is peculiarly apt to imagine ridiculous, improbable, or impossible things,—to attribute very great, important, or

let, uno symptomate excepto, quod tenaciter adhuc adhærescit. Quotiescunque etiam inter preces & maxime serâ versatur, omnes stipulas, & plumas per totum conclave anxie vestigat, colligit, & sibi seponit. Accedit & mirum calceorum novorum desiderium : nam quemcunque, & ubicunque reperit novis calceamentis indutum, ad illum tacite se confert, solvit corrigias, et calceos clam suis pedibus aptat.”——BARTHOLOMÆI *Acta Medica & Philosophica Hafniensia*. Volum. 4. n. 45. p. 148.

“ *A lady of a noble family, having long been troubled with an hypochondriacal disorder, fell at length into a deep, and obstinate, melancholy ; which, however, has so far given way to medicines, that it now rarely shows itself, except in one symptom, which yet remains unmoved. Whenever she is engaged about the most serious matters, not excepting even her prayers, she anxiously searches about the room for straws, and feathers, which she collects, and carefully lays by themselves. She has also, a wonderful fondness for new shoes : and whenever she finds persons with new shoes on, be they who or where they will, she approaches them with caution, unbuckles their shoes, and carefully puts them upon her own feet.*”

|| A very curious instance of this variety of whimsical Insanity is minutely related by SCHENCHIUS, of a lady of a good family, whose insane aversion had gradually extended almost to every thing ; and in the midst of plenty, had left her scarcely a rag to her back, through her antipathy to the makers of all kinds of apparel ; had deprived her of every kind of aliment, whether solid or fluid, excepting the milk of one cow which she kept for her own sole use, and which had fortunately escaped her aversion ; and had reduced her to the scanty furniture, for she had an aversion to all other, of

or extraordinary effects, to very little, insignificant, and altogether inadequate causes; or, on the contrary, to imagine causes of considerable, and even of vast extent, and magnitude, to account for the existence of things, circumstances,

of one bed, and of one cup, out of which she would suffer no one to drink but herself.—The whole history is worth reading; but is too long for this place.—Vide SCHENCHII *Obs. Med. Rar. Lib. 1. p. 125. Obs. 5.*

‡ “Alii mingere non audent, ne diluvium inde oriatur.”——
RIVERII *Prax. Med. p. 188. col. 1.*

“Some dare not make water, lest they should produce a deluge by so doing.”

“In Anglia quidam meiere noluit, ne sanguinem universum corporis per urinam excerneret, hinc filo penem arte per dies aliquot constrinxit, quo tumido parum a morte abfuisset, nisi a fratre vi vinculum fuisset solutum.”——BARTHOLINI *Hist. Anat. Rar. Cent. 1. Hist. 79. p. 115.*

“Fuit autem alter timens ne *Atlas*, qui mundum sustinere dicitur, gravatus sub tanto onere ipsum a se excuteret, atque ipse cum illo collideretur, ac nos quoque cum illo periremus.”——
GALENI *de Locis affect. Lib. 3. cap. 6.* Vide SCHENCHII *Obs. Med. Rar. p. 123. Obs. 1.*

“Another feared lest *Atlas*, who is said to support the world, should become weary of the excessive load, and cast it from him; and he, and the rest of mankind, should perish in its rains.”

“Memini me sapientem in reliquis omnibus vidisse virum, qui
dum

circumstances, or events, comparatively mean, inconsiderable, and no way uncommon or extraordinary.

As whimsical and absurd fancies, fears, and suspicions, are the characteristic of this species

dum audivisset plures a cane rabido demorsos fuisse factos hydrophobos, licet & venæ sectiones & alia optima remedia tentata fuissent, incidit in hanc opinionem, dirum illud venenum, dum forte iisdem lanceolis usi fuissent chirurgi in venæ sectionibus instituendis, sparsum apud plures homines latere posse, atque denuo aliis communicari. Hinc a nullo mortalium tangi se patiebatur, ut tantam calamitatem vitaret. Nec conjugis aut liberorum amor a severo hoc proposito abducere poterant prudentem in reliquis virum.”——VAN SWEITEN *Comment.* Tom. 3. Aph. 1094. P. 475.

“I remember to have seen a man, of sound mind in every other respect, who having heard that many people had been bitten by a mad dog, and that though they had been bled, and had tried the most approved remedies, they had yet been seized with the hydrophobia; took the notion into his head, that, as the surgeons had probably, used the same lancets in bleeding other persons, that dreadful poison might be spread, and diffused, through a number of people in whom the disorder had not yet made its appearance, and might by them be communicated to others. To avoid, therefore, this calamity, he would not suffer a single mortal to touch him. And notwithstanding his good sense in other respects, not even his affection for his wife, and children, could make him deviate from this severe resolution.”

To this head may be referred the *Insanity of the carpenter*, mentioned by *ARETÆUS*; and another *similar instance* related by *BARTHOLINE*; which seem both to have owed their existence

species of Infanity ; so such persons are more especially liable to it, who are naturally of a whimsical turn of mind, or of timid, irresolute, and suspicious tempers, and of a weak judgment : they are often indeed exceedingly ingenious, and much admired for quick parts, lively feelings, and brilliancy of imagination ; but their judgment, may on a strict examination,

to a whimsical and absurd fear,——the one of going from home, and appearing in public,——and the other of receiving the sacrament at church.——Vide ARETÆI CAPPAD. *Morb. Diuturn.* Lib. 1. cap. 6. p. 32. A.—& BARTHOLOMÆI *Acta Medica & Philosophica Hafniensia* Vol. 1. n. 50. p. 102.

* ὁπποῖον.—*Suspicious.*—ARETÆI CAPPAD. *Morb. Diuturn.* Lib. 1. cap. 5. p. 29. F. & p. 32. C.

“Cum suspicionibus velut insidiarum sibi paratarum.—CÆL. AUREL. *Morb. Chronic.* Lib. 1. cap. 6. p. 340. § 181.

“Some suspect—that treacherous designs are formed against them.”

“Suspicionesque falsas habeat [æger,] quasi nonnulli velint eum interimere, aut gladio arrepto, aut medicamento exhibito.”——ALEXAND. TRALLIAN. *de Arte Medica.* Lib. 1. cap. 17. inter HALLERI *Art. Med. Princip.* Tom. 6. p. 90.

“The patient has groundless suspicions, as if people had a design to take away his life, either by the sword, or by poison.”

nation, always be discovered, from some cause or other, chiefly perhaps from an aptitude to form slight and hasty associations, to be considerably defective.

WE need not therefore be surprized to find that the very ingenious, and, in many respects, amiable ROUSSEAU,—whose quickness of imagination, and delicacy, not to say irritability of feeling, were scarcely to be equalled,—was affected by the last variety of this species of Infanity.

IN a late publication, entitled *Rousseau Juge de Jean Jacques*, consisting of dialogues between himself and a frenchman,—in which ROUSSEAU defends his own character, as that of a third person, under the appellation of Jean Jacques,—in order to account for the ill usage he had met with from mankind, he supposes, and endeavours to prove, that all the world had entered into a combination to humble his pride, and defame his character. The most natural way, he says, of explaining the mysterious, and inhuman conduct of mankind towards him, is,——“ De suppo-
ser

“ ser une *ligue* dont l’objet est la diffamation
 “ de J. J. qu’elle a pris soin d’isoler pour cet
 “ effet. *Et que dis-je, supposer ?* Par quelque
 “ motif que cette ligue se soit formée, elle ex-
 “ iste : sur votre propre rapport elle sembleroit
 “ universelle, elle est du moins grande, puis-
 “ sante, nombreuse, elle agit de concert dans
 “ le plus profond secret pour tout ce qui n’y
 “ entre pas, et surtout pour l’infortune qui en
 “ est l’objet. Pour s’en défendre il n’a ni se-
 “ cours, ni ami, ni appui, ni conseil, ne lu-
 “ mière ; tout n’est autour de lui que pièges,
 “ menfonges, trahisons, tenebres. Il est ab-
 “ solument seul, et n’a que lui seul pour
 “ ressource ; il ne doit attendre ni aide ni as-
 “ sistance de qui que ce soit sur la terre. Un
 “ position si singulière est un *unique* depuis
 “ l’existence du genre humain.” †

—— “ *To suppose a league, the object of*
 “ *which is the defamation of JEAN JACQUES,*
 “ *whom it hath taken care to render an uncon-*
 “ *needed, and insulated being, for that very pur-*
 “ *pose.*

† ROUSSEAU *Juge de Jean Jacques. Dialogues. p. 307.*

*“ pose. But why,” he continues, “ do I say
 “ suppose ? Whatever were the motives which
 “ gave rise to this league, it actually exists :
 “ according to your own account it appears to be
 “ universal ; it is at least great, powerful, and
 “ numerous ; it acts in concert, with the most
 “ profound secrecy with regard to all who are not
 “ concerned in it, and especially with regard to the
 “ unfortunate being who is the object of it. To
 “ defend himself against it, he has no succour, no
 “ friend, no support, no council, no light. He
 “ is surrounded with nothing but snares, falsehoods,
 “ treacheries, and darkness. He is absolutely a-
 “ lone, and has no resource but in himself. He
 “ has no prospect of aid, or assistance, from any
 “ one person upon earth. A situation so singular
 “ is an unique, and has had no parallel from the
 “ creation of the human race to this day.”*

THE prepossessions, and fancies, of the
whimsically insane, being strong and lively, they
 are usually obstinate both in opinion and con-
 duct ; and sometimes, when their imaginati-
 ons are deeply impressed with violent suspici-
 on, or other erroneous notions, and the dis-
 order

order is bordering upon *ideal Insanity*, especially of the phrenitic kind, they are disposed, when any convenient opportunity presents itself, to commit both whimsical, and horrid, acts of violence.

8. *I call that IMPULSIVE INSANITY, in which the patient is IMPELLED to do, or say, what is highly imprudent, improper, unreasonable, impertinent, ridiculous, or absurd, without sufficient, with very slight, or with no apparent cause.*

OF this species there are several varieties. Thus a man may be reckoned to be affected with impulsive Insanity,—(1) When *impelled* into imprudent, absurd, or otherwise incongruous conduct, by an irresistible propensity, uninfluenced by any passion, or any other apparent motive, and merely from an incapacity to restrain his wayward inclinations : ‡ —
(2)

‡ οἱ μὲν θεοσι ἀχέτως, ὅτε ὅπως εἰδότες ἐς ταυτὰ
παλινδρομέουσι. ARETÆI CAPPAD. *de Causis & Sign.*
Morb. Chron. Lib. 1. cap. 6. p. 32. F.

“ Some

(2) When *impelled* by the passion of anger, or resentment, or impatience of opposition or restraint, such passion being liable to be excited by the slightest and most trifling cause :—

(3) When, by a kind of hysterical affection, he

“ Some run without stopping, and, not knowing whither they are going, return back again to the same place.”

“ Grassata est etiamnum diu multumque patrum nostrorum memoria, stupenda Insaniæ quædam species, tum alibi, tum præcipue in Germania. Qua cujuscunque conditionis homines, maxime vero sedentariæ operæ & plebes correptæ : subito futores quidem & fartores atque rustici, calceis, vestibus, aratroque abjectis ; horrendo saltandi furore perciti ; certis per intervalla locis convenientes ; sine omni decubitu & ὀρθοσάδην, ut HIPPOCRATES appellat, saltantes, choreas ad extremum usque vitæ spiritum, nisi per vim ad tempus cohiberentur, ducebant. Sæpe etiam eousque furoris progressi sunt, ut sibi ipsis, ni caveretur, vim inferrent. Quibusdam horum in petras, nullo discrimine facto, impingentibus : nonnulli vero Rheno, aliisque fluviis saltando se præcipitantibus. Unde ab argumento D. Viti choreæ, amentię istæ species, nomen invenit, &c.—SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 136. Obs. 8.

“ So lately as in the memory of our fathers, there raged for a long time, and very generally, both elsewhere, and more especially in Germany, an amazing species of Insanity : which seized upon all conditions of men, but especially upon the lower sorts of people, who were engaged in sedentary occupations. On a sudden, shoemakers, taylors, and peasants, leaving their shoes, their garments, and their ploughs, were seized with a dreadful rage of dancing, and meeting at intervals at certain places, would dance without going.

he is *impelled* to laugh, cry, sing, or the like: ¶

going to bed, or sitting down, and, as HIPPOCRATES terms it, ορθοσταδην, if not restrained for a while by compulsion, till they dropped down and died. They often even proceeded so far as, if not prevented, to lay violent hands on themselves. Some, running any where indiscriminately, would bruise themselves among stones, and against rocks. Some, in their dancing would rush into the Rhine, and other rivers, and drown themselves. From a kind of analogy, this species of Insanity was called *St. Vitus's dance*."

—See a great deal more on this subject, in SCHENCHII *Obs. Med. Rar. Lib. 1. p. 135. 136. Obs. 7, 8, 9.*

A somewhat similar epidemic delirium, returning at intervals, is mentioned by Lord MONBODDO, who describes from his own knowledge, a particular instance of it, in his *Ancient Metaphysics; or the Science of Universals. Vol. 1.*—See the *Monthly Review* for Sept. 1779. Vol. 61. p. 197.

Something not unlike this, so far as relates to the irresistible impulse, is the following case extracted from VAN SWEITEN.

"Vidi egregium virum, qui nimis lucubrationibus sanitatem perdiderat, ilico vertigine molestissima correptum, si attentamente auscultaret alios narrantes etiam brevem historiolum. Nihil autem molestius sibi accidere querebatur, quam, dum aliquid in memoriam revocare vellet, tunc enim summo opereangebatur, imo quandoque in animi deliquium incidebat, cum summæ lassitudinis sensu: nec poterat a scrutinio hoc semel incepto desistere, licet omni modo oblectaretur: sed cogebatur invitus in eo pergere, donec deficeret."—*Comment. Tom. 3. Aph. 1075. p. 413.*

"I have seen a man of great worth, who by late and intense studies had so ruined his health, that he was instantly seized with

a

like : ¶ — (4) When, by the quick, and varying, *impulses* of imagination, he is disposed

a very troublesome giddiness, if he attentively listened but to the relation of a short story. He complained that nothing was so painful to him as the attempt to recollect any thing : that on such occasions he felt the most exquisite distress, and sometimes even fell into a swoon, accompanied with a sensation of extreme weariness : and yet he could not desist from the search, when he had once begun, though he strove with all his might ; but was obliged to proceed in it, even against his inclination, till he fainted away."

¶ " In *melancholicis affectuum varietas, & frequentissima mutatio, ut nunc canant, furant, fleant, rideant, imo & unico vultu diversissimorum affectuum signa appareant, per constrictionem & relaxationem villorum cordis, ex alternatim ingruentibus phantasiis, cum apprehensione boni vel mali.*" — SCHENCHII *Obs. Med. Rar. Lib. 1. p. 125. Obs. 2.*

" *The melancholy experience great variety, and frequent changes of the passions. They by turns sing, rage, weep, and laugh ; and sometimes the expressions of different passions appear in the countenance at the same time ; as the mind is variously affected with the apprehension of good or ill, by the alternate existence of different fancies, producing, according to their nature, sometimes constriction, and sometimes relaxation, of the fibres of the heart."*

" *Quidam Wildenbergius tribus diebus continuis ad risum pronus erat, ut quicquid ageret vel ipse, vel alii, risum ipsi moveret. At, cum forte inter concionandum mulier dormiens de subsellio caderet, & omnes neliui, qui id viderant, riderent, cœpit etiam ipse ridere, ita ut sibi temperare a risu amplius non posset tribus diebus continuis, & noctu, ex quo admodum debilitatus. — Immoderatum istum risum subsecuta est ingens melancholia, mœror, et tristitia.*" — *Ib. Obs. 3.*

" *An inhabitant of Wiltenburg, was for three days together*

sed to be witty, waggish, mischievous, profane, insolent, or obscene.

A mixture of the *first*, and *fourth variety*, of this species of Infanity, is excellently delineated by the judicious Dr. MONRO, Physician to Bethlem-Hospital, in the following lines :—“ High spirits as they are generally
“ termed are the first symptoms of this kind
“ of disorder ; these *excite* a man to take a
“ larger quantity of wine than usual, (for
“ those who have fallen under my observation
“ in this particular, have been naturally very
“ sober) and the person thus affected, from
“ being abstemious, reserved, and modest,
“ shall become quite the contrary ; drink
“ freely, talk boldly, obscenely, swear, sit
“ up

so disposed to laugh, that whatever he did himself, or saw others do, became an object of laughter. The occasion of this extraordinary risibility was as follows. It happened that a woman, being overtaken with sleep during sermon time, fell from her seat. The whole congregation, who saw it, laughed at the accident : and he joined so heartily in the laugh, that from that time he could not refrain from laughing for three days and nights successively ; in consequence of which he was greatly debilitated.—This immoderate laughter was succeeded by deep melancholy, grief, and dejection.”

———See another case of a similar nature. *Ib.* Obs. 4.

“ up till midnight, sleep little, rise suddenly
 “ from bed, go out a hunting, return again
 “ immediately, set all his servants to work,
 “ and employ five times the number that is
 “ necessary ; in short, every thing he says or
 “ does, betrays the most violent agitation of
 “ mind, which it is not in his own power
 “ to correct, and yet in the midst of all this
 “ hurry he will not misplace one word, or
 “ give the least reason for any one to think
 “ he *imagines* things to exist, that really do
 “ not, or that they appear to him different
 “ from what they do to other people : they
 “ who see him but seldom, admire his viva-
 “ city, are pleased with his fallies of wit,
 “ and the sagacity of his remarks : nay his
 “ own family are with difficulty persuaded to
 “ take proper care of him, until it becomes
 “ absolutely necessary from the apparent ruin
 “ of his health and fortune.” ||

IN most of these cases it is difficult, and
 in many perhaps impossible, to discover by
 what

what notions the patient is influenced ; or whether there is any other cause for such irregular impulses, than merely an active state of the brain : so that one would almost be inclined to make an additional, or *third* article in the *general division* of Insanity, under this title of IMPULSIVE INSANITY ; and to consider the *varieties* just enumerated as so many distinct *species* ; since, however obscure the prevailing *notion*, or *notions*, may be, it is obvious that such madmen are *void of the restraint* of prudence, or propriety, and are irresistibly *impelled* to act, and talk, as they do. — The same may be said of FANCIFUL INSANITY.

BUT as we cannot easily conceive of *conduct* without *motives* ; or of *motives* without *notions* ; and must therefore suppose *notions*, of some kind or other, to be the immediately antecedent causes of every voluntary action ; we may safely, I think, rest satisfied that the conduct of these sorts of patients is regulated by *notions*, however they may conceal themselves from our observation.—Whatever
these

these *notions* may be, there is reason to believe that they are as often the consequence, as the cause, of the increased activity of the brain, and imagination; and are as various, and momentary, as the fancies, and absurdities, of such patients, are various, and momentary.

MAD MEN of this sort, and especially of the *second variety*, often see, and lament, the absurdity, and folly, of their conduct. Though incapable of resisting the inclination they feel towards it, yet they, not unfrequently, severely repent of it in their calmer moments: §—so that they may justly apply to themselves the noted passage of the poet,—

“ Sed trahit invitam nova vis: aliudque
cupido,

“ Mens aliud suadet. Video meliora, pro-
boque;

“ Deteriora sequor:—†

“ *Discretion*

§ ARETÆI CAPPAD. *de Causis & Sign. Morb. Diuturn.* Lib. I. cap. 5. p. 30. C.

† OVIDII *Metamorph.* Lib. 7. v. 19. &c.

— — — — —
 “ Discretion this, affection that persuades.

“ I see the right, and I approve it too,

“ Condemn the wrong—and yet the wrong pursue,” —*

—— and may with propriety say with *Araspas* in *XENOPHON*,—Δύο γὰρ ἔφη, ὦ Κῦρε, σαφῶς ἔχω ψυχάς.—Οὐ γὰρ δὴ μία γε ἔσα, ἅμα ἀγαθὴ τὲ ἐς καὶ κακὴ, ἐδ’ ἅμα καλῶν τε καὶ αἰχρῶν ἔργων ἔργα, καὶ ταυτὰ ἅμα βέλεται τε καὶ ἐβέλεται πράττειν· ἀλλὰ δῆλον ὅτι δύο ἐσὼν Ψυχὰς, καὶ ὅταν μὲν ἡ ἀγαθὴ κρατῇ, τὰ καλὰ πράττεται· ὅταν δὲ ἡ πονηρὰ, τὰ αἰχρὰ ἐπιχειρεῖται. †

——“ I plainly perceive that I have two souls :—
 “ for if I had but one, it could not be, at the same
 “ time, both good and bad ; it could not at once
 “ act both virtuously and vitiously ; or will, in
 “ the same moment, to pursue and to avoid the
 “ same conduct. But having two souls, when
 “ the good one prevails I act virtuously, and when
 “ the bad one prevails I disgrace myself by vice.”

9. IN

* GARTH.

† XENOPHONT. *De Cyri Institutione*. Lib. 6. p. 328

9. In SCHEMING INSANITY the patient thinks himself either endowed with better natural talents, and with more penetration and sagacity, or improved with greater acquisitions of knowledge and experience, or more enlightened by the especial favour of heaven, or more secure of success, by the happy concurrence of power, interest, opportunity, or some other advantageous circumstance, than most other men; and, either by his superior knowledge, or cunning, capable of doing great things, which few, or none, but himself, are able to accomplish:—or at least feels an irresistible inclination to be engaged in some scheme, or schemes, of traffic; and, as he thinks himself, if not actually the most knowing, at least among the most knowing of mankind, so he is secure of that success which the simple and ignorant may wish for, but the wise and provident alone can command.

THIS species of Insanity has several varieties; and manifests itself in literary, philosophical, alchemical, trading, political, ambitious, heroical, or any other sort of scheming. Self conceit is one of its striking features: and it is nearly allied to the next species:—

10. THE VAIN, OR SELF-IMPORTANT INSANITY; *with which they who are possessed, have a very exalted opinion of their own imaginary dignity, consequence, opulence, elegance and finery of dress, charms of person or manners, sense, learning, or of some other valuable quality with which they suppose themselves dignified, or adorned.*

THE characteristics of this species of Insanity being either an excessive, and even childish, vanity; or, a serious, and sometimes a solemnly ridiculous, self-importance: its appearances are as various as may be the objects, and forms, of absurd pride, or silly vanity; and display themselves in the exhibition of almost every conceivable variety of preposterous pomp, and puerile affectation.

THOSE, therefore, whose Insanity is of this kind, discover it—in an excessive attention to dress, and ornament; and are either led by vanity to a solicitous neatness in their persons and attire, of the charms of which they appear sufficiently conscious; or, what is not less common, render themselves completely

E e

pletely ridiculous, by adorning themselves in the most trifling, tawdry, and fantastic taste, by the most childish self-admiration, and by every kind of gesture which can indicate the prevalence of consummate vanity :—in the most romantic talk of their own wealth, and possessions :—in stateliness of gait, voice, and manner :—in vast affectation of science, sagacity, and learning :—in perpetual effusions of nonsense for knowledge :—in an ostentatious display of scraps of Greek, Latin, French, or other languages, which they repeat upon every occasion, without much regard to sense, or propriety ; and even in the uttering of an unmeaning jargon ; which they wish to pass upon the hearers for specimens of their great attainment, and wonderful skill, in the languages.

THE following is a case of *self-important Insanity*, just becoming *maniacal*.

“ RUSSICUS quidam mercator,—ZACHARIAS PANKIEVIEZ, dives, linguarum
 “ præter Russicam, Hebraicæ, Græcæ, Latinæ, Germanicæ, & Polonicæ ex parte
 “ gnarus,

“ gnarus, artisque militaris peritus, *supra*
 “ *omnes sibi sapere videtur* :—Non ita pridem
 “ nobis monstravit chartas, cum hac inscrip-
 “ tione ; ZACHARIAS PANKIEVIEZ, D. G.
 “ *rex Poloniae, imperator Moscoviae, magnus dux*
 “ *Lithuaniae, Russiae, Prussiae, Masoriae, &c.*
 “ Eo ipso tempore asseveravit, se ducturum
 “ septingentas uxores ad exemplum Israelita-
 “ rum regis Davidis, trecentas & quinqu-
 “ ginta vinculo matrimonii copulatas, & tot
 “ pellices. Idem nobis nuper dixit, credite
 “ mihi, quamvis vos sitis doctores, *me plus*
 “ *intelligere, quam vos ambo, neque me in toto*
 “ *regno Poloniae doctiorem esse* : dicite mihi
 “ numerum venarum & articulorum in cor-
 “ pore humano, &c. &c.” ¶

“ *A Russian merchant, whose name was ZA-*
 “ *CHARY PANKIEVIEZ, who was rich, and*
 “ *had a smattering of several languages besides the*
 “ *Russian, as the Hebrew, Greek, Latin, Ger-*
 “ *man, and Polish, and had some skill in the military*
 “ *art*

¶ BONETI *Medicin. Septentrional. Callatuticæ*. Lib. 1. cap.
 46. Tom. 1. p. 186. col. 2.

“ art, imagined himself wiser than the rest
 “ of mankind :—Not long ago he showed us
 “ some papers, with this superscription ; ZA-
 “ CHARY PANKIEVIEZ, by the grace of
 “ God, King of Poland, Czar of Muscovy,
 “ great Duke of Lithuania, Russia, Prussia,
 “ Masovia, &c. At the same time he assured
 “ us, that, in imitation of David, King of Is-
 “ rael, he would have seven hundred wives, of
 “ which, three hundred and fifty should be joined
 “ to him in matrimony, and the rest concubines.
 “ He lately told us that, if we would believe him,
 “ he could assure us that, though we were doc-
 “ tors, he knew more than both of us, and
 “ that there was not a more learned man than
 “ himself in the whole kingdom of Poland ;
 “ tell me, said he, the number of veins, and ar-
 “ ticulations in the human body, &c. &c.”

II. IN HYPOCHONDRIACAL INSANITY
 the patient is for ever in distress about his own
 STATE OF HEALTH, has a variety of DIS-
 AGREEABLE, and sometimes PAINFUL FEEL-
 INGS, to which he is ever anxiously attentive,
 and from which he can rarely divert his thoughts,
 either

either to business, or amusement : and though the causes of these disagreeable, and painful feelings, are usually obstinate, and sometimes incurable, yet his fear, anxiety, and conceits, are such as at best indicate an irrational, and insane, IMBECILITY OF MIND ; and often lead him to fancy himself threatened, or wasting, with dreadful DISEASES, which exist only IN his distressed IMAGINATION.

SOME, when the disease has gained ground, and become much exasperated ; when unremitted brooding over their own unhappy state, and miserable apprehensions, has produced an habitual gloom, and dejection of mind ; are afflicted with a constant impression of melancholy, which neither business nor amusement can obliterate, which no efforts, of themselves, or their friends, can overcome ; which yet they can ascribe to no particular cause, and which seems to have no fixed, or determinate object : and, while they scarcely can describe, or even distinguish, what it is that distresses them, experience a perpetual depression of spirits, a TÆDIUM VITÆ, which destroys all power of enjoyment

ment, and often, amidst a profusion of every earthly blessing, renders life an insupportable burden, from which death alone affords any prospect of relief.

IN proportion as this gloom continues, and increases, life becomes daily more and more intolerable; and they complain of a frequent intrusion of momentary temptations to destroy themselves, and to quit a wretched state of being, in which they not only no longer have the smallest hope of happiness, but experience an hourly increase of the most grievous present misery, and still more grievous future apprehensions.—Such temptations recur with more frequency, and violence, as the disorder acquires strength; and too often and in actual SUICIDE.

THIS species of Insanity, like most of the others, assumes various forms; three of which are peculiarly striking, and prominent, and may be justly considered as constituting *three distinct varieties*.—(1) Some of its unhappy victims, and especially in the beginning of the disease, at the same time that they experience

experience the most distressing nervous feelings, for which they fear there is no remedy ; and, being aware that their heads are a good deal disordered, express frequent apprehensions lest they should lose their senses ; no otherwise appear irrational than in the general gloom with which they are affected, in viewing their affliction as of vast and unparalleled magnitude, and in bearing the present without patience, as they look to the future without hope.—(2) There are many who, besides this distress, impatience, and despondency, fancy they have, or are threatened with, at one time or other, almost every disorder which can afflict, or destroy, the human frame.—(3) Others torment themselves with some one unconquerable disorder ; and there is no one they more frequently make choice of, for this cruel purpose, than the venereal.—It is *common to the three varieties*, except in the last stages, when they are degenerating into some of the other species ; and especially into *pathetic Infanity* ; to be as anxious and impatient about a cure, as they are without hope of obtaining one.

one. But, when the Insanity, from *hypochondriacal*, is become *pathetic*, the patient is apt to lose sight of the bodily disorder ; and to consider the whole as a disease of the mind, which medicine cannot reach ; or, rather, as a well grounded mental affection, originating from a just, and irremediable mental cause,—from some unpardonable transgression of the moral, or divine law, with which the skill of the physician has no concern ; and of which the knowledge, and repentance, come too late.

Hypochondriacal Insanity, in all its varieties, is, *I cannot say* UNIVERSALLY, accompanied with FLATULENCY, and such other symptoms of a disordered state of the stomach and bowels, as are commonly esteemed by medical writers, both antient and modern, to be inseparable companions of what they call MELANCHOLIA HYPOCHONDRIACA, or *Hypochondriac Melancholy*. || I have indeed
seen

|| “ Tertia vero melancholiæ species est, quam *flatulentam* et a præcordiis *hypochondriacam* appellant, ob inflammata circa stomachum præcordia proveniens : quæ modo *auram* quandam *maligniorem*, modo *substantiæ humoris partem* ad cerebrum sursum transmittit.——

seen several cases of this species of Insanity in which there was not only no appearance of any remarkable flatulency, but I have thought I saw good reason to doubt whether the cause of the disease was in any degree seated in the viscera, and have been strongly inclined to suspect that it had taken up its habitation wholly in the head; because while there were none of the symptoms of indigestion

mittit.—Communia omnium [*specierum*] signa sunt, *metus tristitia, &c.*—At qui ex *præcordiis* hoc vitii conceperunt, eos testantur *cruditates, accidi ructus, ardor, & ipsorum gravitas, &c.*—Ad hæc quod tam incipientem morbum quam majorem jam effectum melancholica comitantur symptomata, quodque hæc leventur, concoctione, vel excretionem, vel multis flatibus, vel vomitu, vel ructu. Cum autem nullum ex his, aut certe pauca eveniunt, melancholica quæ apparent signa cerebrum primario affici in totum succi contagione melancholici fatentur”
—PAUL ÆGINET. *de Re Medica*. Lib. 3. cap. 14. p. 20;

“ A third species of melancholy is what is called flatulent, and from the seat of the disease hypochondriacal, arising from an inflammatory affection of the præcordia about the region of the stomach; whence sometimes is transmitted to the brain a kind of malignant vapour, sometimes a portion of the atra bilis itself.—Fear, dejection, &c. are the common symptoms of all the species.—But they whose disorder originates in the præcordia, are likewise troubled with indigestion, with acid eructations, with heat, and a sense of weight in those parts, &c.—Moreover symptoms of melancholy attend the disease, as well in the beginning, as in its advancement,

on universally attributed to this disorder, there were very probable signs of an immediate affection of the brain; such as dulness of hearing, noise in the head, dizziness, sense of weight, numbness, and stupefaction, and often a kind of paralytic tremor of the hands, on extending them, and of the tongue, on putting it out.

Nor can I say that Insanity attended with flatulency, and those other symptoms which are generally esteemed hypochondriacal, is universally accompanied with such symptoms
as

ment, and are relieved either by digestion, or evacuation by stool, or the discharge of wind downwards, or vomiting, or eructation. But when no such symptoms, or very few of them, appear, the symptoms of melancholy which discover themselves, are owing to a primary affection of the brain itself, in consequence of the melancholy humour being in immediate contact with it, and affecting that organ alone."

—Vide etiam CÆL. AUREL. *Morb. Chronic.* Lib. 1. cap. 6. § 182. p. 340.—ARETÆI. CAPPAD. *De Causis & Signis Morb. Diuturn.* Lib. 1. c. 5. p. 29. C.—NIC. PISON. *de cognos. & curand. Morb.* Lib. 1. cap. 23. Tom. 1. p. 164.—SYDENHAMI *Oper. Univers.* Loco supra citato.—SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 129. Obs. 1. *Melancholiæ Hypochondriacæ Dilucidatio.*—ZACUT. LUSITAN. *Prax. Histor.* Lib. 1. *Operum* Tom. 2. p. 208. & *De Præx. Medic. Admirand.* p. 43. Obs. 9, 10.—VAN SWEITEN. *Comment. Aph.* 2108. Tom. 3. p. 504.

as I have described to be essential to hypochondriacal Infanity. Many instances might be produced to the contrary ; and though it should be allowed that in its early stages, it usually exhibits such symptoms ; yet must it be acknowledged, as I have already observed, that they commonly disappear when it degenerates into *pathetic*, and some other species of Infanity.

I am satisfied, however, that the disease, as I have defined it, constitutes a complete and distinct species, agreeing in a great measure with the *Melancholia Hypochondriaca* of the ancients ; comprehending a few cases which they perhaps would have excluded, and excluding a few which they appear to have taken in, but which, on account of the nature of the delirium, my plan obliges me to refer to some of the other species.

It is common to all constitutions : and is most generally induced by a sedentary life ; close application to study, or to whatever deeply engages the attention, or affections ; habitual excesses in eating, drinking, or ve-

nery ; or whatever else may occasion a disordered state of the nerves and viscera : and, while it lays a foundation for every species of Insanity, is peculiarly apt to run into the *sensitive, delusive, or pathetic*.

SYDENHAM, in his *Dissertatio Epistolaris ad GULIELMUM COLE*, when treating on the *hysterical disease*, has given us some good incidental observations on this disorder ; but seems to have fallen into an error, in confounding it with the hysterical disease, from which it appears to be perfectly distinct, though it may sometimes arise out of it, and not unfrequently borrows a few of its symptoms. — After asserting that the *hypochondriacal disorder*, in men, is the same as the hysterical, in women ; he adds — “ Quin et
 “ omnibus tam *hystericis*, quam *hypochondri-*
 “ *cis*, quibus scilicet jam malum inolevit, id
 “ accidit; ut *flatus* quandoque *nidosos* e ven-
 “ triculo emittant, quoties aliquid comede-
 “ rint, licet moderate tantum & pro ratione
 “ appetitus, tum etiam aliquando *acidum* e-
 “ rucent, acetum sapore referens, quoties in

“ os ascenderit : læsa nempe utrobique cocti-
 “ one, & succis proinde a naturali statu inter-
 “ versis.”

“ N E Q U E hoc tantum nomine infelicēs
 “ sunt, quod corpus ita male affectum & qua-
 “ si conquassatum, ad instar ædium ruinas
 “ undequaque minitantium, tantum non cor-
 “ ruant & fatiscat, cum *magis adhuc animo*
 “ *ægroten*, quam corpore : *cum enim desperatio*
 “ *plane insanabilis de hujusce morbi natura sit*,
 “ indignantur admodum quoties aliquis vel
 “ minimam de sanitate recuperanda spern in-
 “ jecerit ; facile interim credentes omnia se
 “ quæcunque in homines cadere possunt in-
 “ commoda, quæque adeo fert rerum natura,
 “ perpeffuros, tristissima quæque sibi ominan-
 “ tes, &c. &c. — Nèque hoc tantum mani-
 “ acis accidit & furiosis, quos dicimus, sed
 “ etiam illis, qui, si hos animi impetus exci-
 “ pias, prudentia ac judicio valent, quique
 “ et meditationum profunditate, et sapientia
 “ orationis longè eos superant, quorum mèn-
 “ tes his cogitationum aculeis nunquam fue-
 “ rint excitatæ. Ita ut non sine ratione ob-
 “ servaverit

“fervaverit ARISTOTELES, *melancholicos cæ-
teris ingenio præstare.*”

“A T vero tam horrendus animi status—
“non aliis competit, quam iis, qui diu mul-
“tumque cum hoc morbo conflictati, tan-
“demque subjugati quasi victas manus dant :
“maxime si res adversæ, animi mœrores, sol-
“licitudinesve, nimia in literarum studio as-
“fiduitas, atque animi contentio, cum prava
“corporis diathesi conspirantes, oleum cami-
“no adjecerint.” §

“*All hysterical, and hypochondriacal per-
“sons, are apt when the disease has taken deep
“root, to bring up offensive wind from the sto-
“mach, after eating, with the most perfect mo-
“deration, what their appetite seemed to require :
“they have sometimes, also, eructations of an
“acid matter, which, as it rises into the mouth,
“tastes like vinegar ; the digestion being both
“ways impaired, and the juices consequently de-
“generated from their natural state.*”

„ Nor

“ Nor is it their only unhappiness, that the body
 “ is so disordered, and shattered, as,—like a house
 “ threatening to fall,—but just to hold up, and keep
 “ together ; but they are still more diseased in
 “ mind, than in body : for as incurable despair is
 “ of the very nature of the disorder, they cannot
 “ bear that any one should suggest to them the small-
 “ est hope of their recovery ; readily believing
 “ that it is their lot to suffer whatever ills man can
 “ undergo, or nature inflict ; and therefore forebo-
 “ ding the worst of misfortunes that can befall them.
 “ —Nor is this the case with what we call mani-
 “ acal, and furious madmen, only ; but with such
 “ also, who, excepting these agitations of mind, are
 “ eminent for prudence and judgment ; and who for
 “ depth of thought, and wisdom of discourse, far
 “ surpass other men, whose minds have never been
 “ harrassed with these tormenting notions. So that
 “ it was not without reason that ARISTOTLE
 “ observed, that the melancholy excelled the
 “ rest of mankind in ingenuity.”

“ This very dreadful state of mind is, how-
 “ ever, only experienced by those, who, after a
 “ long and obstinate struggle with the disorder,
 “ are at length totally subdued ; and especially
 when

“ *when misfortunes; grief; anxiety; too close ap-
 “ plication to study, and attention of mind, con-
 “ spire with the disordered constitution of body,
 “ to add oil to the flame which was already
 “ kindled.*”

TO the above general account of *hypochondriacal* Insanity, let me add the following more particular one, taken from a few very similar cases which fell under my own observation in a short space of time, and in all of which it proceeded nearly in the same course. — They were all men of rather a robust habit of body, had used an active life, but had indulged in late hours, and too much irregularity, dissipation, and drinking. The pulse was generally full, and there was a frequent tendency to fever, which had been often increased, together with an increase of all the hypochondriacal symptoms, on catching, or seeming to catch, cold; an accident to which the patients were exceedingly liable. The tongue was, for the most part, covered with a kind of pellucid, bluish white, film, an appearance not uncommon in several of the species of Insanity, and was generally moist.

The

The blood was of a dark colour, and of a loose texture, but had a due proportion of serum. Such patients were always sensible of their disorder, complained of a hurry of spirits, and confusion of the head, which were exceedingly distressing to them; and of an inability to keep the mind from dwelling upon certain thoughts, such as the hopeless and deplorable nature of their unhappy disorder, or the pains in various parts of the body, which greatly harassed, and disturbed them; and which they had not the power to avoid thinking of, and attending to, how much soever they might wish, and endeavour, to divert their minds from these ceaseless objects of their distress, and anxiety. In this situation they were usually laughed at, or chided, by their friends and acquaintances, for complaining when but little ailed them, and suffering themselves, as they termed it, to be *hypped*, and *vapoured*, with imaginary, or trifling evils, for want of great and real ones.—As the disorder, however increased, it assumed a more alarming appearance. The unhappy sufferer grew quite melancholy; had

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strange,

strange, and terrifying, thoughts of the dangerous state of his soul ; which, though unable to suppress, he was still sensible were owing to the disordered state of his body. This sense, however, of his disorder at length went off ; he then thought himself quite well, as to bodily health ; and, falling into a religious melancholy, imagined he had committed some unpardonable crime ; and, despairing of ever regaining the favour of God, was disposed to seize the first opportunity of destroying himself ; but if, through the vigilance of his friends, no such opportunity could be obtained, he has usually become maniacal, or phrenitic, and some patients of this sort have died raving.

THIS disorder is sometimes rapid in its progress, and soon ends fatally ; but is for the most part, slow, and tedious, and void of danger, though most uncomfortable, and tormenting ; and many have recovered in every stage of it. They who are afflicted with it are, in general, anxious to be cured, and too fond of medicines, but have not the resolution

lution to adhere to any : for if they do not speedily experience, as they rarely do, the wished for benefit ; their impatience to be free from their present misery, is perpetually urging them to change a medicine, in which they have no longer any confidence : whereas there is scarcely any species of Insanity, in which a steady perseverance is more requisite ; or the noted adage of the celebrated JUSTUS LIPSIUS more frequently verified — “ *Illos ab atra bile curat dies, et quies.* || — “ *that—time and composure, are of much importance in the cure of atrabilious disorders.*

12. PATHETIC INSANITY exhibits a striking and melancholy picture, of the empire of the passions. *In this species of Insanity some ONE PASSION is in full, and complete possession of the mind ; triumphs in the slavery, or desolation, of reason ; and even exercises a despotic authority over all the other affections, which are rarely permitted to exert themselves but in the aid, or to appear but in the train, of this master passion.*

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passion. It is distinguished from the other species of Insanity in which the passions are concerned, or intermix themselves, partly by the striking features of a PREDOMINANT PASSION, which is for ever present, and, though in some cases assiduously disguised, is, in most, for ever conspicuous; but chiefly, and more certainly, by the absence, at the same time, of the characteristic symptoms of all the other species. It may be farther observed, that all, or nearly all, the varieties of this species of Insanity, are accompanied with distress, dejection, anxiety, or restlessness of mind. For even LOVE, when excessive, and inordinate, is all agitation, or distress; is scarcely a moment at ease; but for ever, as its views of the object of affection vary, whether from real, or merely from imaginary causes, dejected, anxious, or restless: — PRIDE is solicitous to support its imaginary dignity; jealous of its honour; and tormented by every real, or apparent failure of that respect which it thinks its due: — and even ENTHUSIASM, however intoxicated with religious elevation, and rapture, not only originates, for the most part, from religious distress;

distress; but is often interrupted by *intervals of depression*, is at best ardent and *restless*; and not unfrequently *tumultuous*, and *turbulent*; as might abundantly be shown, were it necessary, by taking but the slightest view of the history of FANATICS, and FANATISM.

PATHETIC Insanity may arise from bodily disease; or it may grow out of some other species of Insanity; or it may proceed from an habitual indulgence, or accidental excitement, of some immoderate passion, desire, or propensity of mind; and displays itself in their unreasonableness, and excess; in an unremitted, and intense attention to their object, in preference to, and sometimes almost to the exclusion of, every other; and is as various—as violent, and permanent passions, —as ungratified, or unconquerable desires, may be various.

INSANITY, therefore, of this sort, may exhibit itself under a great variety of forms; of which, however, the following seem to be the most common, and obvious;—inordinate love, —jealousy, —avarice, —misanthropy,
—pride,

— *pride*, — *anger*, — *aversion*, — *suspicion*, — *bashfulness*, — *irresolution*, *timidity*, *fear*, or *terror*, — *grief*, — *distress*, — *nostalgia*, — *superstition*, — *enthusiasm*, — *despair*; — to which, possibly, might be added several others.

HENCE arise SIXTEEN VARIETIES of pathetic *Insanity*, which, from the passion predominant in each, may be properly termed—(1) *amorous*, — (2) *jealous*, — (3) *avaricious*, — (4) *misanthropic*, — (5) *arrogant*, — (6) *irascible*, — (7) *abhorrent*, — (8) *suspicious*, — (9) *bashful*, — (10) *timid*, — (11) *sorrowful*, — (12) *distressful*, — (13) *nostalgic*, — (14) *superstitious*, — (15) *enthusiastic*, — and (16) *desponding*.

MOST of these have a tendency to urge their unhappy victims to suicide; or to some other desperate act of violence to themselves, or to those about them; and they are all exceedingly prone to degenerate into some of the species of *ideal Insanity*.

WHEN *pathetic Insanity* arises from sudden

den bodily disease, as a fever, some change produced in the animal system in consequence of lying in, suppression of the menses, of the hæmorrhoids, healing of old ulcers, or the like, it is usually violent, and rapid in its progress towards some of the species of *ideal Infanity*; and often, whether it becomes *maniacal*, *incoherent*, or *phrenitic*, is accompanied with great distress, the most horrid despair, and an incessant and invincible propensity, in the unhappy sufferer, to put an end to a being, the continuation of which appears to be but the continuation of the most intolerable, and hopeless misery.

(1)—*Amorous Infanity*.—Every instance of that extravagance, and absurdity, in which the passion of love is abundantly fruitful, may be considered as a degree of Infanity. Many writers have actually viewed it in that light. ¶ PAULUS
LUS

¶ See the references in ZACUTI LUSITANI *de Medic. Princip. Histor.* Lib. 1. Hist. 40. *Operum* Tom. 1. p. 79. *Paraphrasis* in the beginning; and again at the conclusion.—See also his *Prax. Histor.* Lib. 1. cap. 8. *Oper.* Tom. 2. p. 211. 212. *de Amore insano, sive erotico*, passim.—CICERONIS *Tusculanar. Disputat.* Lib. 4. cap. 35. where, speaking of love, he

LUS ÆGINETA † reckons immoderate love among the species of Insanity, describes its symptoms with accuracy, and makes some judicious observations on its nature, and on the method of cure. But we ought to distinguish between the ordinary symptoms of this unruly and intemperate passion; which a philosopher, perhaps, may think it right to place in a very eminent rank among the species of moral Insanity; and such other less frequent, but, unfortunately, too common symptoms, as evidently indicate a disordered state of the brain, and which, all the world will allow, have a just title to take their station, among the other species of Insanity. This is the disorder which I mean to distinguish by the appellation of *amorous Insanity*; a disorder which is not ill described by AVICENNA, as I find him quoted by ZACUTUS LUSITANUS,

he says, —“nam ut illa præteream, quæ sunt furoris”—*for to pass over those circumstances of love which partake of Madness.*”

—SENNERTI *Oper.* Tom. 2. p. 522. col. 2.—TOZZI *Oper.* Tom. 1. p. 115.

† *De Re Medica.* Lib. 3. c. 14. p. 22. l. 30.

LUSITANUS, in these words ;* — — “ Est er-
 “ go *amantium Insania*, sollicitudo melancholi-
 “ ca, ex immoderato amore profecta, variif-
 “ que subinde pathematibus animum exagi-
 “ tans :” — — “ *The Insanity of lovers is an*
 “ *anxious kind of melancholy, proceeding from*
 “ *immoderate love, and sometimes agitating the*
 “ *mind with a variety of passions.*”

T H I S variety of *pathetic Insanity* may, I
 think, not improperly be defined as follows :

A M O R O U S Insanity is, every Insanity
 arising from love, in which the character of that
 passion,¶ and the effects‡ of its predominancy,
 are

* *Prax. Historiar. Lib. 1. Oper. Tom. 2. p. 212. col.*
 2. A.

¶ SCHENCHII *Obs. Med. rar. Lib. 1. p. 137. Obs. 2. &*
p. 134. Obs. 5. In this last observation, the Insanity was be-
 come *phrenitic* : — — See the case quoted above, in the text, at
p. 153.

‡ Instances of this are all the cases of Insanity from concealed
 love ; several of which will be referred to in the next note : — —
 Also all cases of suicide, and other violent acts, and effects, which
 have

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are either obviously visible, or, though cautiously concealed, may be discovered by a skilful and attentive

have proceeded from love ; and have indicated an Insanity, which did not plainly discover itself till those acts were committed, or attempted, or those effects produced.——Vide ZACUTI LUSITANI *de Medic. Princip. Histor.* Lib. 1. Hist. 40. p. 80. col. 2. A. B.——SCHENCHII *Obs. Med. rar.* Lib. 1. p. 133. Obs. 5.

“ Juvenis Britannus, impensius (ut solet illa ætas) amori indulgens, percussus fuit adeo vehementer ex inopinata matrimonii repulsa : ut obriguerit instar stipitis ; sedens in sedili sua κατόχος, sive detentus, sive congelatus, per integrum diem, retinensque continenter eundem situm, et oculos non minus apertos ; atque olim simillimum adfectum delineavit GALENUS, Comment. 2. in *Prorrh.* cap. 55.”

“ A qua figura, ne latum quidem cum recederet unguem : jurasses certo, te statuam potius quam hominem videre. Adeo quippe fuere omnia non modo rigida, sed plane immobilia. Vero ubi exclamaretur, alta voce ; rem ipsius meliori esse loco, & cupitam habiturum amicam ; modo ad se reverteretur ; prostravit confestim ex sedili, et quasi excitatus ex profundiore somno, rediit ad se, disruptis protinus illis vinculis, quibus ipsum arte ligaverat, tenacissima hæc catoche.”——TULPII *Obs. Med.* Lib. 1. cap. 22. p. 43.

“ A young man, a native of Britain, indulging in a violent affection, as youth are apt to do, was so shocked at an unexpected refusal on his proposing marriage, that he became as rigid as a log of wood ; sitting in his chair quite cataleptic, or, as it were, fixed, and congealed, for a whole day ; always continuing in the same posture, and keeping his eyes as wide open, as in the case related by GALEN in his *Commentary on the Predictions.*”

“ Remaining

tentive observer ;|| and which has not yet acquired ideal symptoms of any kind.

(2)—*Jealous Insanity.*—In JEALOUS INSANITY the tormenting passion of jealousy is predominant ; and discovers itself to proceed from a disordered

“ Remaining thus rivetted, without the smallest change of position, you would have taken him rather for a statue, than for a man : so rigid was every part, and so perfectly immoveable. But when one called out to him, with a loud voice, that his affairs were now in a better situation, and that he might obtain the mistress he wished for, if he would but come to himself ; he immediately sprung from his chair, and returned to himself again, as if just roused from a deep sleep : the bands being instantly broken which he had been so firmly bound by this violent catalepsis.”

|| ARETÆI CAPPAD. *de Causis & Signis Morb. Diurnis*. Lib. 1. c. 5. p. 30. E.—ZACUTI LUSITAN. *de Medic. Princip. Histor.* Lib. 1. Hist. 40. *Operum* Tom. 1. p. 79, 80. containing a case of Insanity, related by GALEN, which, by attentive observation, he discovered to be owing to a concealed love for a person of the name of Pylades : into the paraphrase on which is transcribed, from PLUTARCH, the story of Antiochus's attachment to Stratonice, the wife of his father king Seleucus, which he had concealed till he was supposed to be on his death-bed, when it was discovered by his physician ERASISTRATUS. We are also referred, for the same relation, to VALER. MAXIM. Lib. 5. cap. 7. and to APPIANUS *in Syrio*. and LUCIANUS *in Lib. de Syria Dea*.

The same stories are repeated by SCHENCHIUS. Vide *Obs. Med. rar.* Lib. 1. p. 135. *Obs.* 6.

dered state of the brain, either by being totally, and indisputably groundless; or by being accompanied, or succeeded, by other obvious symptoms of Insanity. It originates from natural temper; from an acquired habit, occasioned by really suspicious circumstances, of indulging this distressing passion; from a bodily constitution tending to Insanity; or from an accidental excitement of that disorder in a body no way peculiarly disposed to it. Though not so common as several other varieties of *pathetic Insanity*; it has, nevertheless, been noticed by medical writers, who sometimes mention jealousy as a symptom of Insanity.† SCHENCHIUS gives us a short narrative of a very remarkable case of this kind:§ and it is a disorder which has fallen under my own observation.

(3)—*Avari-*

† TOZZI *Operum* Tom. 1. p. 114.

§ *Animi dolores ac morbi, si diu perseverent temporis processu dementes reddunt, quales sunt zelotypi. Quod quidem pistori accidisse, cum juramento etiam mihi asseverarunt complures, mihi familiares. Pistor is, ut retulerunt cum suspectam de adultério uxorem suam haberet, tametsi pudicam & probam, nec eam*
in

(3.)—*Avaricious Insanity.*—OF AVARICIOUS INSANITY the instances are very common. I will not say that every miser is medically insane ; though the descriptions of the poets, the authority of credible histories, and the testimony of living examples which must have occurred to almost every man, seem to vindicate the title of Insanity to many an *opulent pauper*, to many a penurious, and self-tormenting oppressor. Of this, however, I am certain, that avarice has a natural tendency to induce, and often actually terminates in, this truly miserable disorder : which I do not consider as having yet taken place, till avarice be accompanied with such irrational, and absurd, fears and distresses, as plainly indicate a distempered brain. As when a man in opulence, and over burdened with riches, has the most groundless apprehensions that he shall come to want ; when a man who is really the owner of no contemptible possessions, imagines himself poor, and destitute,
and

in stupro deprehendere posset, testes sibi amputavit, ratus, si illa forte uterum gereret, non ex se, ut qui ob adempta genitalia generando ineptus esset, sed ex altero concepisse certo sciret.”——
SCHENCHII *Observ. Med. rar.* Lib. 1. p. 133. Obs. 5.

and in need of being supported by charity. This sort of Insanity, which is a very frequent one, was not unknown to CELSUS, who tells us, of “*a man of great wealth, who was afraid lest he should perish for want; and whose friends found it necessary to quiet his fears, by the news of pretended legacies:*” an innocent deceit, which he recommends to the imitation of others on similar occasions.—
 “*Quorandam enim vani metus levandi sunt: sicut in homine prædivite famem timente incidit: cui subinde falsæ hereditates nunciabantur.*” ¶

THIS variety, like most of the others, of *pathetic Insanity*, is sometimes the offspring of an habitual, and growing passion; and sometimes it is the produce of disease, and, when so, even seizes upon people, who, while in their right minds, were naturally of a benevolent, and generous, temper. Like the other varieties, it is very apt to degenerate into the most violent degrees of ideal Insanity.

I

I have known several cases of each sort. SCHENCHIUS relates one which seems to be of the latter.

“ Juvenis ditissimi mercatoris filius, cum
 “ ante annum ad nundinas Nordlingenses pro-
 “ ficisceretur, ac per decem dies integros, in
 “ eadem profectioe infumeret, in reditu gra-
 “ vem melancholiam incurrit qua sibi persua-
 “ debat, *omnem pecuniam quam eo mercatu con-*
 “ *quisierat furto sibi ablatam*; quin eo usque
 “ delirabat ut *se se hominem esse haud agnosce-*
 “ *ret.*” *

“ A young man, the son of a wealthy mer-
 “ chant, having had occasion to go to a fair, and
 “ having spent ten days on the journey, fell, upon
 “ his return into a deep melancholy; fancied he
 “ had been robbed of all the money he had re-
 “ ceived at the fair; and in the end grew so
 “ highly delirious, that he imagined he was no
 “ longer a human being.”

(4.)—*Misanthropic Infanity.*—MISANTHRO-
 PIC

* SCHENCHII *Obs. Med. rar.* Lib. 1. p. 127. Obs. 7.

PIC INSANITY shows itself in a *violent dislike to mankind in general*: a disposition of mind so perfectly repugnant to the natural feelings of the human heart; and to the production of which any injury received from individuals, from a body of men, or even from the society at large with which it is our lot to be connected, is, in the eye of reason, a cause so totally disproportioned, and inadequate, that wherever we meet with it, we ought in charity to suppose, that bodily disease, or intemperate passions, or grievous wrongs, have injured the brain, and depraved the intellectual faculties, rather than grant that a character so absurd, and so unnatural, can possibly exist, without some degree of actual Insanity.

*Insane persons of this sort — avoid the conversation, and hate the society, and the very sight of the human species: if spoken to, they answer, if they vouchsafe to answer, with furliness, acrimony, and impatience; or turn away with silent scorn, or but muttering malice and dislike: and their countenances are clouded with a gloomy and unfriendly frown; or flash with malevolence, hatred, and indignation. —*ARETÆUS observes of
of

of them that “ *they fly into deserts to shun man-
kind whom they hate* ; — ἐς ἐρημίην φεύγουσι
μισανθρώποι. §

N O T a few, it is possible, may have been possessed by this kind of Infanity, who have passed with the world for saints, or philosophers. I cannot say that I have met with any who have actually fled to deserts, but I have seen several——“ *qui odio habent homines* ” || ——“ *who hate mankind* ;” a symptom mentioned by GALEN, and some other of the antient medical writers, and by many of the moderns.——Such as have fallen under my observation, whose cases I would refer to *this variety of pathetic Infanity*, have discovered it, by railing at all who approached them ; by seldom speaking but with furliness and ill-nature ; by suspecting all mankind of
sinister

§ ARETÆI CAPPAD. *De Causis & Signis Morb. Diuturn.*
Lib. 1. cap. 5. p. 29. F.

|| GALENI *de Locis Affect.* Lib. 3. c. 4. LACUNÆ *Epi-*
tom. p. 744. l. 4.

sinister views, and villanous intentions; and by wearing in their countenances the malevolent frown of suspicion, moroseness, and rancour.—It sometimes rises out of other species of Insanity, and is not owing to any depravity in the habitual constitution of the mind;—sometimes it grows out of an habitual indulgence of pride, and malevolence;—and on other occasions it is derived from the unhappy experience of unexpected ingratitude, and unmerited disappointment.—I have seen striking instances of it, owing to the second cause; and symptoms of this sort accompanying other species of Insanity, though I do not now recollect any case of *pure misanthropic Insanity*, owing to the first cause; as to the third, I know of no instance which I could fairly deduce from it; it is, however, beautifully exemplified, in the story of TIMON of *Athens*, by LUCIAN among the antients; and by our own inimitable SHAKESPEARE among the moderns, who to satisfy us that he considered him as insane, makes ALCIBIADES observe of him, that—

— “ his

——— “ his wits

“ Are lost and drowned in his calamities.” ||

(5.)—*Arrogant Insanity*.—IN ARROGANT INSANITY the characteristic feature is *sober, formal, stately, reserved, and excessive pride*; by the uniform predominancy of which it is distinguished from *vain, or self-important Insanity*; which has more of the versatility of fancy, of the pertness of conceit, of the levity of vanity, and of the silliness of a ridiculous and childish ostentation, than of the dignity of pride; which displays itself, in this variety of *pathetic Insanity*, in its genuine perfection of gloom, and insolence, uninterrupted by the intrusion of any rival passion, and accompanied only with its dependent ones, jealousy of disrespect, or insult, and resentment of every appearance of slight, or inattention.

THE Insanity of *Nebuchadnezzar*, king of Babylon, seems to have been originally of this

I i 2

|| TIMON *of Athens*. Act iv. scene 4. See SHAKESPEARE'S *Works*. vol. 7. p. 166.

this kind ; and afterwards, as it increased, to have become *sensitive*. — “ Is not this
 “ great city *Babylon*, says he, which I have
 “ built for the house of the kingdom ; by the
 “ might of my power, and for the honour
 “ of my majesty.” ¶

(6.) — *Irascible Insanity*. — When the *prevailing symptom* is *anger*, such INSANITY merits the appellation of IRASCIBLE ; whether this passion exhibits itself in violent and groundless *rage* ; or in as groundless, though, less violent, anger, from pevishness, and discontent ; or in a contentious and irritable disposition which is for ever engaging in quarrels, and flaming with resentment. It is a symptom of Insanity much noted by medical writers : and is very apt to exist, especially in the last mentioned form, when the disorder is either occasioned by, or accompanied with, immoderate drinking. It disposes the patient to every kind of mischief, and not unfrequently to mischief of the most violent, and
 desperate

desperate nature ; especially when it rises into rage, which is usually a symptom of approaching *phrenitic*, or *incoherent Insanity*.

A R E T Œ U S mentions anger as both a cause, and a symptom of Insanity : — μετεξ-
μετέροισι δὲ ἔδδ' φύσα, ἔτε μέλαι α χολη ἐγγίγνεται
ἀργή δὲ ἀεργος, κ. τ. λ. * — “ Some there are
whose disorder is neither accompanied with wind,
nor with black bile, but with violent anger,
&c.

T R A L L I A N relates a case of Insanity,
occasioned by grief, in which the patient re-
plied with anger to all who spoke to her ; †
which affords a specimen of the *pevish* sort of
irascible Insanity.

(7.) — *Abhorrent Insanity*. — ABHORRENT
INSANITY, which consists in a violent aversion
to, and abhorrence of, certain persons, or things,
fo

* *De Causis & Signis Morb. Disturn. Lib. 1. c. 5. p. 29. D.*

† *De Arte Medica. Lib. 1. cap. 17. HALLERI Artis Med.
Princip. Tom. 6. p. 92.*

so nearly resembles one of the varieties of *whimsical Insanity*, that in some instances it may be difficult to determine to which of the two the Insanity ought to be referred: but it may be observed that while in the *latter* the aversions are various, changing, and fantastical, in *abhorrent Insanity* they are less numerous, more permanent, formed upon some real, or plausible grounds, violent, and not without evident marks of disgust, hatred, or terror.

CERTAIN aversions which are generally supposed to be natural; but which are, most probably, by some means or other, acquired; such as the being in great agitation, or even fainting away, at the sight of a cat, or, as we are told of some, when a cat is but in the room without being seen or known to be so but by these effects; and some other very troublesome aversions of a similar nature, as the abhorrence of a rat, a mouse, an eel, or the like, border upon, and arise from a cause perfectly similar to that of, this variety of pathetic Insanity; both being the consequence of

of some strong impression made at some time or other upon the mind, and nerves, which they have not been able to recover. But when aversion merits to be considered as insane, it is not only violent, and absurd, either in kind or degree, but is accompanied with other symptoms of a disordered brain : whereas the persons who experience the aversions I have just mentioned, not only know them to be very groundless, and ridiculous, but are often people in other respects, of a sound and manly understanding.

(8.)—*Suspicious Insanity.*—Suspicion is also a symptom of *whimsical Insanity*, when slight, or transient, and accompanied with other symptoms of that species ; but *when violent, permanent, and predominant, deserves to be considered as a variety of pathetic*, under the title of **SUSPICIOUS INSANITY**.

(9.)—*Bashful Insanity.*—In **BASHFUL INSANITY** shyness is the prevailing, and most conspicuous symptom. Such persons as suffer its distressing embarrassments, say but little,

tle, love retirement, anxiously avoid the sight of all who approach them ; appear uneasy, dejected, and timid ; and, though less disturbed by those who are constantly about them, observe even towards them a remarkable shyness, reserve, and taciturnity. Though they avoid all society, and are fond of privacy and retirement ; yet it cannot with propriety be said that — “ odio habent homines ” — “ *they hate mankind ;* ” — but rather that they are afraid of them. They seem to experience that sort of fear, which is felt by the modest, and bashful, on going into the company of strangers, or of their superiors : they appear distressed, embarrassed, timid, afraid to look up ; in short, in the words of ARETÆUS, to be affected with a most painful and *dejected bashfulness* — κατηφείη δειή.

BASHFULNESS is sometimes a striking symptom, where the Insanity is owing to concealed love : and seems to be no very uncommon, or unnatural prelude to that dreadful kind of Insanity the *furor uterinus*.

(10.)—*Timid Insanity*.—In whatever instance of notional Insanity, *fear*, or *terror*, in any degree, *is a constant and prevailing symptom*, such delirious fear, or terror, I would denominate TIMID INSANITY.

THIS is a frequent variety of *pathetic Insanity*, and puts on every conceivable form of the passion from which it derives its name. Some are afraid of they know not what, are filled with terror every moment, and have the most dreadful apprehensions from every occurrence, however common, and insignificant: others are afraid they shall be brought to trial, and condemned to die, or shall otherwise undergo some extraordinary punishment, for the commission of some imaginary crime:* and yet, so intolerable is their suffering from these groundless fears, that they are very apt to put an end to their own lives, and thus —
“ *while*

* “Plerique se criminis reos imaginantur, &c.”—WIERT de Præstig. Dæmon. Lib. 3. De Lamis. cap. 7. § 1. p. 180.

“Many think that they are to be tried for some crime.”

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“ while they experience the most cruel tortures
 “ from the mere apprehension of death, rashly to
 “ rush upon the very death they fear :” — “ mor-
 “ tem timent, quam sibi tamen consciscunt.” ¶

I have often known this disorder take its
 rise from a fright : and VAN SWIETEN re-
 lates a remarkable case if it, proceeding from
 the same cause : —

“ V E R U M ingens et subita turbatio men-
 “ tis per *terrorem* summum imprimit sensorio
 “ communi tam fortiter novam ideam, ut
 “ sæpe nullo modo postea deleri possit ; tunc
 “ miseri tales nil cogitant nisi hoc unicum,
 “ etiam inviti et oblucentes, atque in pessi-
 “ mam melancholiam incidunt. Vidi hoc in
 “ muliere, quæ subito de nocte perterrita,
 “ dum fures fenestram cubiculi effringere
 “ moliebantur, semper ac ubique metuebat
 “ insidias, et in primo somni limine cum
 “ summo terrore evigilabat, licet novisset do-
 “ mesticos excubias agere singulis noctibus .
 “ nunquam

“ nunquam potuit deleri ille *terror*, imprimis
 “ circa vesperam; tunc enim incipiebat tre-
 “ mere, pallefcere, undique circumſpicere,
 “ inſidias metuens, ſicque brevi in pertina-
 “ ciſſimam melancholiam incidit.” §

“ *A great and ſudden emotion of mind ariſing*
 “ *from terror, may often ſo ſtrongly impreſs the*
 “ *idea of its object on the common ſenſory, that it*
 “ *may afterwards be impoſſible, by any means*
 “ *whatever, to efface it. Unhappy perſons thus*
 “ *affected, however they may ſtrive againſt*
 “ *it, can think of nothing but the ſingle object of*
 “ *their terror; and by degrees ſink into the moſt*
 “ *deplorable melancholy. I have ſeen an inſtance*
 “ *of this in a woman, who, being terrified in the*
 “ *night by a ſudden alarm of thieves attempting*
 “ *to get in at her chamber window, was, ever*
 “ *after, in every place, in fear of ſome deſign up-*
 “ *on her, and whenever ſhe was dropping to ſleep,*
 “ *uſed to wake in a fright, though ſhe knew that*
 “ *the*

§ *Comment. Aph. 1108. Tom. 3. p. 503.*

“ *the servants sat up to guard the house every*
 “ *night. This terror could never be overcome ;*
 “ *and was particularly strong towards the even-*
 “ *ing, when she began to tremble, grow pale,*
 “ *and to look fearfully about, as if she suspected*
 “ *some ill design. In a short time she fell into a*
 “ *fixed melancholy.*”

(II.)—*Sorrowful Insanity.*—SORROWFUL INSANITY, is that which is attended with continual, and wasting grief; owing to some real, and natural cause;—as the loss of an object held in great esteem, such as a husband, wife, child, friend, reputation, possessions, or the like;—or some important error in conduct, which it is likely, may be productive of great, and of what will probably be irretrievable mischief;—it is so far from being uncommon, that we find grief, its characteristic, usually enumerated among the ordinary symptoms of melancholy. ARETÆUS tells us there are three kinds of melancholy, the *first* accompanied with black bile, the *second* with wind, and the *third* with the passions of violent

violent anger, or *grief*, and of dreadful depression and bashfulness. || This variety is often mixed with fear, and distress, which might lead us to place it under *timid* or *distressful* *Insanity*; were it not sufficiently distinguished from the *former* by the obvious *predominancy of grief*; and from the *latter*, or

(12.)—*Distressful Insanity*.—DISTRESSFUL INSANITY, by the cause of the distress; for this symptom is not in distressful, as in sorrowful *Insanity*, the consequence of any great loss, or capital error in conduct; but *arises from smaller misfortunes, habits of anxiety, vexation, disgust, a disrelish of the world, and its enjoyments; and sometimes merely from disease*. Indolence, luxury, and a sedentary life, whether passed in application to study, or to any other employment, are principal sources of this disorder; and produce such an uncomfortable state of the bodily feelings, as while it renders every trifling occurrence an object of inquietude, is itself aggravated by the petty anxieties and vexations

vexations it produces, till the mind becomes totally sunk and depressed into a constant distressful dejection and melancholy, which, without any apparently, extraordinary, or adequate cause, is often so excessive, as to destroy all comfort, and to render life itself an intolerable burden.

AN Infanity resembling this has frequently been described by *foreigners*, under the title of *Melancholia Anglica*, or *Morbus Anglicus*,—*English Melancholy*, or the *English Disease*. —And the Aphorism of HIPPOCRATES, ἡν φόβος ἢ δυοθυμία πολὺν χρόνον διατελεῖ, μελαγχολικὸν τὸ τοιῷτον, † —“ *If fear or distress continue for a long time, this is a symptom of melancholy*,—seems to have had a particular view to *this*, and the milder degrees of *timid Infanity*.

Dr. LORRY pays this island the compliment, of attributing this its constitutional Infanity to the philosophical turn of its inhabitants : —

“ *Nec infrequens, says that ingenious writer,*
“ *annumeranda*

† *Aphorism*, § 6. *Aph.* 23. *Oper. Omu.* p. 1257.]

“ annumeranda hic morbi species qua sibi
 “ mortem infantes consciscunt, sine ulla le-
 “ gitima mortis optandæ, nisi quam suggerit
 “ Infania, ratione. Et est sane aliquod Infa-
 “ niæ genus melancholicum vere, quod mi-
 “ seros in hunc furorem præcipites agit. Ta-
 “ citurnum est illud atque morosum, circa
 “ omnia externa inattentum, iisque familiare
 “ qui nimia meditatione morbum hunc con-
 “ traxerint, diciturque vicinis nostris Britan-
 “ nis, genti ad scientias promovendas natæ,
 “ familiare ; ita verum est, quod ait PLINI-
 “ us, quod aliquis sit morbus per sapientiam
 “ mori.” †

“ Nor ought I here to omit a kind of disorder,
 “ which is not unfrequent, and which leads inno-
 “ cent mortals to procure their own death, with-
 “ out any reason to induce them to wish for it,
 “ but what their Insanity suggests. For it is un-
 “ doubtedly a species of melancholy Insanity, which
 “ urges them to this fatal madness. It is silent,
 “ morose, inattentive to every thing external, and
 “ common

† *De Melancholia.* Part 2. cap. 6. Tom. 1. p. 380.

“ common to such as have acquired a disordered
 “ habit of body by too much thinking ; and is said
 “ to be familiar to our neighbours of Britain, a
 “ nation which seems to have received its existence
 “ for the advancement of the sciences. So true is
 “ the observation of PLINY, that to shorten our
 “ days even by the study of wisdom, is to die of a
 “ disease.”

SAUVAGES ¶ gives a similar account of what he calls *Melancholia Anglica* ; and very judiciously remarks that the Insanity of the Milesian virgins, mentioned by PLUTARCH, which produced a kind of *epidemic suicide*, which they committed by hanging themselves, and to which nothing could put a stop, till the magistrates wisely ordered, that all such young women as should for the future be guilty of self-murder, should be exposed naked to the public view ; — and a similar Insanity of certain French women, as related by PRIMROSE, according to SAUVAGES, but according to SCHENCHIUS, by
 CRI-

¶ *Nesolog. Method.* CLASS viii. Gen. 19. Spec. 11. Tom. 3. Part. 1. p. 390.

CRINITUS in his book *de Honestâ Disciplina*,* who drowned themselves in great numbers, — were all probably of this kind.

(13.) — *Nostalgic Insanity*. — The attachment to their *kindred*, to their *friends*, to their *acquaintances*, to the *scenes* in which they have passed the happy period of youthful innocence, and simplicity, in which whatever is dear to them is contained, and whatever has most nearly interested them has been transacted, — an attachment which all mankind, in some degree or other, experience, — is as amiable, when not immoderate and illiberal, as it is grateful and natural to the human heart. But like the other passions, and especially grief and love, both of which in some respects it much resembles, — the latter in its general nature, and the former in some of its effects, — when it becomes violent and unreasonable,
not

* SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 137. Obs. 1.

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not only leads to, but, under certain circumstances, actually is a variety of, *pathetic* INSANITY, to which, from *Nostalgia* its most usual appellation, I have given the epithet NOSTALGIC.

THIS unreasonable fondness for the place of our birth, and for whatever is connected with our native soil, is the offspring of an unpolished state of society, and not uncommonly the inhabitant of dreary and inhospitable climates, where the chief, and almost only blessings, are ignorance and liberty.

IT shuns the populous, wealthy, commercial city, where a free intercourse with the rest of mankind, and especially the daily resort and frequent society of foreigners, render the views and connections more extensive, familiarize distant nations with each other, rub off the partiality of private and confined attachments, and while they diminish the warmth, vastly increase the extent of affection, making of rude and zealous patriots, benevolent, though less ardent, citizens of the world, and of bigots in their attachment to
some

some insignificant state, or petty district, the friends, and often the benefactors of human nature : — from these scenes of civilization, and refinement, it flies to pastoral life, and rural retirement ; and loves to roam at large, with the peasant, or manufacturer, in his forests, and plains —

“ Where ev’ry good his native wilds impart,

“ Imprints the patriot passion on his heart ;

“ And e’en those ills, that round his mansion rise,

“ Enhance the bliss his scanty fund supplies.

“ Dear is that shed to which his soul conforms,

“ And dear that hill which lifts him to the storms ;

“ And as a child, when scaring sounds molest,

“ Clings close and closer to the mother’s breast,

“ So

“ So the loud torrent, and the whirlwind’s
roar,

“ But bind him to his native mountains
more.” †

W H I L E in England, whatever may be our partiality to our native land of plenty, opulence, and liberty, we know nothing of that passionate attachment that leads to this sort of Infanity, — an immoderate affection for the country which gave them birth, is often productive of this disorder, as we are assured upon the best authority, among the inhabitants of the ice and snow of Lapland, ¶ of the bleak mountains of Switzerland, and of the remote and less civilized districts of Germany,* when torn by force, or detained by necessity,

† GOLDSMITH’s *Traveller*.

¶ The *Laplanders* are proud of their country and constitution, and have so high a notion of it and of themselves, that, when removed from the place of their nativity, they actually *die of the Nostalgia*, or longing to return.”—*Critical Review* for March, 1780. Vol. 49. p. 175. from a Publication entitled “RUSSIA; or a complete historical account of all the Nations which compose that Empire.” in 2 Vols. 8vo.

* New recruits often fall into very obstinate disorders, if they be

necessity, or misfortune, from the scenes, the manners, and the connections, which nature and habit had bound about their hearts.

T H I S inordinate *attachment to their native soil*, as it is sometimes termed, not only frequently produces *nostalgic*, which is a purely *notional Insanity*; but is often so violent in its effects, as to terminate in such insane symptoms as are commonly denominated *maniacal*.

H O F F M A N † mentions *nostalgic Insanity* as a very familiar disorder among the Swiss when residing in foreign regions.

H A L L E R, who was himself a Swiss, acknowledges its frequency among his countrymen, says it is a kind of grief on account of their absence from their friends, and that it affects

be not dismissed from the army. Some are seized with an acute fever, which proves mortal; whilst others are either affected with *Madness*, or become scorbutic."——See the account of—"A *Chirurgical Treatise on the Phlegmone and its Terminations*, by Joh. Alexander Brambilla, first Surgeon to the Emperor of Germany,"—in the *Foreign Medical Review*. Vol. 1. Part 2. p. 117.

† *Medicinæ Rationalis Systematicæ*. Tom. 3. Sect. 1. cap. 5. § 22. *Operum* Tom. 1. p. 313.

affects even the citizens ;—compares it to, what indeed it greatly resembles, the pining of certain animals on being deprived of their associates, and to the inconsolable grief of disappointed love, which gradually consumes the vital flame, preys upon it unceasingly till it be extinguished, and is termed by the English a *broken heart* ;—and informs us that it sometimes assumes *maniacal symptoms*.

“ NOSTALGIA, says he, genus est mœroris subditis reipublicæ meæ familiaris, etiam civibus, a desiderio nati suorum. Is sensum consumit ægros, & destruit, nonnunquam in rigorem, & maniam abit, alias in febres lentas. Eum spes sanat. Etiam animalia consueta societate privata nonnunquam depereunt, & ex pullis amissis etiam lutræ maris Kamtschadalensis. Sic ex amore frustrato lenta & insanabilis consumptio sequitur, quod Angli cor ruptum vocant. ||

SAUVAGES gives a similar account of this

|| *Element. Physiolog. Corporis Humani* Lib. 17. Sect. 2.
§ 5. Tom. 5. p. 583.

this disorder; he defines it to be a kind of MOROSITY, or *idiotism*, which affects persons in foreign countries with so *vehement* a desire of returning to their parents, and to their native land, that, if unable to gratify their longing, they pine with grief, watching, loss of appetite, and other violent symptoms of great disorder. He adds, that it is either *simple* or *complicated*, that both kinds frequently attack young people, who have been tenderly educated in their father's house, and happening on their first arrival abroad, to be either sick, or unfortunate, revolve in their minds the delights of their native country, and their own unhappy lot in being deprived of the aid and consolation of their friends:— that the *simple nostalgia* is unconnected with any violent disease; is attended with dejection, love of retirement, taciturnity, aversion to food and drink, prostration of strength, and a low fever in the evening:— that he had seen it often in the infirmary at Montpellier, and had sometimes observed livid spots on the bodies of those affected by it:— that he had known it to exist, after the loss of his parents,

rents, in the son of a common beggar, who could scarcely be said to have any country but the streets, and public roads: — that the students of physic who resorted to that place, were too agreeably situated in the midst of a multitude of young acquaintances, and surrounded with too abundant opportunities of pleasing enjoyment, to regret very severely the absence of their friends, and to experience this disorder: — but that it was frequent among the soldiers of Switzerland, when at a distance from home; and had been so much promoted by singing a common Swiss song which celebrated the delights of their country, that they were at length forbidden to sing it under pain of death: — that the *complicated nostalgia* is accompanied with considerable fever, and great debility; and that it is necessary, in the course of the cure, to be particularly attentive in supporting the strength of the patient. ||

(14.) (15.) (16.)—REASON *abused, uncultivated, or despised*, has been the source of the

the greatest corruptions which have crept into, and contaminated, the christian profession; and of the most horrid enormities which, in consequence of such corruptions, have, in almost every age of the church, been the scourge of society, and the disgrace of human nature.

E A R L Y in the annals of our divine religion, we find the *abuse* of reason, in the acrimony of disputation, and the contention for victory, laying those foundations of degeneracy and error, which were afterwards raised to a stupendous pile of folly and superstition. Reason once abused, and misled, the farther it proceeded, the more it was bewildered; and had little chance of returning back into the paths of truth, while interest, ambition, and all the passions which usually, though undeservedly, have the most powerful influence on human conduct, too often united their efforts to retain, to encourage, and to advance it in error.

T H E

M m

THE next step to the *abuse* of reason, was the *neglect* of its *cultivation*. The same passions, and the same interests, which inspired the one, of course led to the other. That the good christian people might be retained in that ignorance and darkness, into which they had been so happily conducted by ambition, craft, and bigotry, it became the interest of their guides that they should, if possible, be totally deprived of sight; or, what would amount to the same thing, no longer dare to trust their own eyes, but submit their sense of things to the regulation of their superiors, who pretended to see better than they. For there was danger, if they should presume to see for themselves, that some distant and imperfect glimmerings of truth, which yet remained, might chance to excite their curiosity to search for the source from whence they proceeded; that they might be conducted in the search, into the broad and perfect daylight of that glorious luminary which enlightens the empire of reason; which would at once dispel the illusions of error which had so long misled them; and would put an end to that

that slavery of the mind on which the greatness of the priesthood was founded ; a greatness which was, in the course of time, to grow into an immense, and astonishing fabric, of ecclesiastical tyranny and despotism.—To obviate an event so unfavourable to their designs, the eye of the mind was to be enfeebled ; reason was to be obscured ; it was to be suspected, and ~~mistrusted~~, that it might go *uncultivated* ; and, being obscured, suspected, mistrusted, and uncultivated, it was to be rendered *useless*, and, if possible, to be *annihilated*.

T H E Goths and Vandals contributed to promote these liberal views, and to complete the mischief which the degenerate leaders, and pastors, of the christian church, had so successfully begun ; and, while their arms spread devastation and terror over the western Empire, reason, neglected, and *uncultivated*, sunk, under the depressing influence of the ignorance and barbarism of the conquerors, into the lowest state of degeneracy, till, continuing to proceed

ceed in depravity, and scarcely any thing being too absurd to be believed, it was at length almost lost, and forgotten, in those dark ages of the church, when popish usurpation tyrannized, with little control, over the minds, persons, and properties, of almost every individual in christendom.

THAT in this twilight, or rather perfect night, of the mind, we should see human reason despised, discouraged, and decried, as an insufficient and dangerous guide in matters of religion; and made to submit, with the scriptures themselves, to the decrees of councils, and the decisions of the church, is but small cause of wonder: but to every man of rational views, and a cultivated understanding, it must appear as extraordinary, as it is real, that in this enlightened age, after reason has long been emerged from this dismal night of mental darkness, there are men to be found of no mean learning, and, in other matters, of good understanding, who suffer themselves to be so blinded by *false reasoning*, as to be perfectly insensible to the *true*; to slight, and
despise

despise its divine illumination; to shun it, as a dangerous, and delusive light, where the revelation of the gospel is concerned; and with an unaccountable inconsistency, to reason with much earnestness, and a specious plausibility, against the use of reason in matters which, as they inform us, rather require the exercise of faith; and to trust to an inward light, for the reality of whose presence, and illumination, no better evidence can be produced, or pretended to, than the very doubtful one of every man's own imagination; than which nothing can be more uncertain, or unsatisfactory, or a more inexhaustible fountain of every conceivable variety of *superstition, fanaticism, or desperation.*

I N D E E D every man who is acquainted with human nature, and who understands the scriptures, must be sensible how dangerous it is to *abuse* the most valuable gift of heaven, at the instigation of fancy, passion, interest, or ambition; — to *despise* the guidance of a divine light, to which the scriptures themselves appeal, and on whose decision the belief

lief of their truth or falshood muſt ultimately depend ; ——or to *neglect* the *culture*, and improvement of a faculty, which, if rightly conſidered, it is perhaps our chief duty, and our beſt intereſt, in this life, and poſſibly in the next, to cheriſh, exerciſe, and follow ; and is probably that talent which we are commanded to employ to the beſt advantage, and are ſeverely forbidden indolently to hide in a napkin. ——But nothing can afford ſo inſtructive a leſſon of the danger of ſuch a conduct, and of the happy influence of an oppoſite mode of proceeding, as a minute detail of the hiſtory of the church, and of all thoſe nations which were called chriſtian, from the converſion of Conſtantine, and even earlier, ——while, reaſon thus imperceptibly ſinking under the influence of ambition and barbariſm, not only religious, but almoſt every other ſpecies of knowledge, gradually declined, expired, and was forgotten, ——to the time when LUTHER, aided by a favourable, and providential, contingency of circumſtances, by breaking the chains of human authority which had ſo long enſlaved the mind,

rouſed

roused it from its lethargy ; made it feel its own native and independent strength and dignity ; and infused a spirit of inquiry,—which has since extended itself to every object about which the mind can employ its faculties, and, though it may have been productive of a few partial, temporary, and perhaps necessary evils, has had the happy effect of promoting civilization, increasing human happiness, improving reason, and advancing pure and genuine christianity, to a degree, which,—if we consider the vastness of the effect, the apparent imbecility of the causes which put it in motion, the immense resistance of a multiplicity of powerful obstacles, the short space of about two hundred and sixty years, in which so total a revolution in the minds and manners of the European nations has been accomplished,—seems to have no parallel in history, since the first propagation of christianity ; and appears no less wonderful, than pleasing, to every friend to reason, religion, and humanity.

FROM the *abuse, diminution, and rejection,*
of

of reason, in various degrees and combinations, have proceeded three kinds of deviation from the spirit, and wisdom, of true religion; SUPERSTITION, ENTHUSIASM, and DESPONDENCY.

SUPERSTITION considers the deity as an unreasonable, fantastical, and capricious being, whose favour is to be obtained, or anger averted, by idle ceremonies, ridiculous observances, or painful mortifications.

ENTHUSIASM views God as the friend, and his spirit as the guide, of the happy individual, who experiences his favour, and is sensible of his influence; and, acting by the impulse of internal feeling, conviction, and illumination, and of an ardent zeal for the cause, and honour, of God, and the advancement of his kingdom, is prepared to believe every suggestion of a wild imagination to be the suggestion of the holy spirit, and every impulse of a foolish, or frantic zeal, to be an intimation of the will of heaven, which ought to be attended to, and obeyed.

DESPOND-

DESPONDENCY represents the deity in the same ignoble light in which he is exhibited by *superstition*; and is as little governed by reason, and as much by feeling, as *enthusiasm*; but paints him at the same time, not only as capricious, but inexorable; not merely as void of friendship, but as an enemy, and a tyrant.

THOUGH, perhaps, every degree of *superstition*, *enthusiasm*, and *despondency*, may, in the eye of a philosopher, appear so nearly to resemble Infanity as scarcely to merit a distinction; yet great allowance must be made for that common imbecility of the human intellect, which renders the less cultivated part of mankind extremely liable to contract, in some degree, one or other of these unworthy apprehensions of the deity: it is only when they become so conspicuous, so absurd, and so excessive, as greatly to exceed the common deviations of human belief and conduct in these respects, and to appear plainly to proceed from a disordered brain, that they are to be considered as having an undoubted claim to the titles of *super-*
N n
stitious,

stitious, enthusiastic or fanatical, and desponding Infanity; titles which, however they may seem doubtful in many cases, are sometimes obviously applicable even in the early stages of the disorder; will usually be allowed in its advancement to the height; and are often irrefragably confirmed by its progress from *notional*, to some of the species of *ideal* Infanity.

(14)—*Superstitious Infanity*.—SUPERSTITIOUS INSANITY may, therefore, be defined to be *such an excess and extravagance of superstitious notions and conduct, as bear evident marks of a distempered brain, and are not unfrequently observed to terminate in maniacal, or some other species of ideal Infanity.*

SUPERSTITION, which was noticed by ARETÆUS * as being sometimes a symptom

* Η' ἐς δεισιδαιμονίην τρέπονται. *De Causis & Signis Morb. Diurn. Lib. 1. cap. 5. p. 30. A.*

“Some take a turn to superstition.”

tom of Infanity, was the principal instrument, as it has always been the most prominent feature, of the Roman Catholick church. It is no wonder, then, that that church should be of all others, the most prolific parent of *superstitious Infanity*. Ascetics, Anchorets, and Monks, of every age, have afforded abundant examples of this sort of madmen ; of which a more striking one is no where to be found than that of the noted SIMEON STYLITES, whose extraordinary methods of securing the favour of the deity, exhibit a painful specimen of *superstitious Infanity* which cannot be better delineated than by the elegant pen of Mr. GIBBON, in his *History of the decline and fall of the Roman Empire*.

“ A T the age of thirteen, says that celebrated historian, the young Syrian deserted the profession of a shepherd, and threw himself into an austere monastery. After a long and painful novitiate, in which SIMEON was repeatedly saved from pious suicide, he established his residence in a

N n 2

“ mountain

“ mountain, about thirty or forty miles to
 “ the east of Antioch. Within the space of
 “ a mandra, or circle of stones, to which he
 “ had attached himself by a ponderous chain,
 “ he ascended a column, which was succeß-
 “ fively raised from the height of nine, to that
 “ of sixty, feet, from the ground. In this
 “ laß, and lofty, ßation, the Syrian Anac-
 “ horet reßisted the heat of thirty ßummers,
 “ and the cold of as many winters. Habit
 “ and exerciße inßtructed him to maintain his
 “ dangerous ßituation without fear or giddi-
 “ neß, and ſucceßively to aßſume the dif-
 “ ferent poßtures of devotion. He ſometimes
 “ prayed in an erect attitude, with his out-
 “ ſtretched arms, in the figure of a croß ;
 “ but his moßt familiar practice was that of
 “ bending his meagre ſkeleton from the fore-
 “ head to the feet : and a curious ſpectator,
 “ after numbering twelve hundred and forty
 “ four repetitions, at length deßißeð from the
 “ endleß account. The progreß of an ulcer
 “ in his thigh might ſhorten, but it could not
 “ dißturb, this ceßeßtial life ; and the patient
 “ hermit expired, without deßcending from
 “ his column.”

THIS

THIS variety of *pathetic* has some relation to *whimsical Insanity*; from which it differs in having religion for its sole, or for its chief, object.

(15.)—*Fanatical Insanity*. — Enthusiastic, or FANATICAL INSANITY, is an *ill founded notion of the uncommon favour, and communications of the deity*; sometimes accompanied with unremitting fervors of zeal, gratitude, or devotion; sometimes with absurd, extravagant, or violent conduct; and sometimes with extraordinary, and incredible, expectations, of divine manifestation, and interference: and, though in many cases purely notional, is exceedingly disposed to acquire ideal symptoms.

WE cannot read the history of the irregular and turbulent conduct, or of the groundless and absurd expectations, of most fanatics, without concluding that while some were merely designing, and wicked, others, who were more honest, and serious, were actually influenced either by a temporary, or by a permanent

permanent Insanity :|| and it will appear the less wonderful that so many should become insane, at the same time, by a kind of epidemical contagion, when we reflect on the influence of example, and of any favourite and popular notion, in exciting the wildest, and most outrageous, extravagances, of a misguided mob ; when we consider, how apt the brain is to be affected by a constant attention of the mind to one object ; how liable such attention is to be excited when the object is of a religious nature ; and how much the propensity, and danger, is encreased, if it be contemplated, as religious objects, when they have gained the ascendant of the mind, are extremely apt to be, with emotion and ardor.

THIS variety of *pathetic Insanity*, as has already been observed, is peculiarly disposed to become maniacal ; and is productive of every form of enthusiastic raptures, extatic reveries,

|| Vide SAUVAGESII *Nosolog. Meth. od.* Class viii. Gen. 19. Spec. 13. *Melancholia Enthusiastica.* Tom. 3. Part. 1. p. 392. & Spec. 6. *Dæmonomania fanatica.* Tom. 3. Part. 1. p. 397.
 ———LORRY *De Melancholia.* Part. 1. cap. 6. Tom. 1. p.

reveries, glorious visions, and divine revelations. — Passing over the history of the first *Anabaptists*, † who in the time of LUTHER made wild work in Germany; and of the first *Quakers*, whose fanaticism made no small stir in England ‡; and of many other instances of *epidemic enthusiasm*, which were probably fruitful in this sort of Insanity; I shall relate a few single examples, and some cases of a more private nature, as specimens of this variety.

JOHN KELSEY went to Constantinople upon no less a design than that of converting the grand signor. He preached at the corner of one of the streets of that city, with all

† Some account of whose excesses may be seen in Dr. ROBERTSON'S *History of the reign of the EMPEROR CHARLES V.* Vol. 3. p. 76—90.

‡ See a minute, and possibly somewhat exaggerated, detail of their *fanaticism*, in "LESLIE'S *Snake in the Grass*," which, together with several pieces in its defence, is published in the *second Volume of his Works*.

I ought to add, that the *Anabaptists* and *Quakers* of the present day, are the very reverse of their predecessors whose history I have here referred to; and are as remarkable for coolness of reason, and sobriety of passion, as were their namesakes of former times for warmth of fancy, and the intoxication of enthusiasm.

all the vehemence of a fanatic : but unfortunately preaching in his native English, which was probably the only language of which he had any knowledge, he was disappointed in his expectation of being understood ; but was treated with that humanity which his state of mind obviously demanded, and safely lodged in an hospital for lunatics. §

DANIEL, Oliver Cromwell's porter, whose brain was supposed to be turned by plodding in mystical books of divinity, was treated with the same humanity, and confined for many years in bedlam, from one of the windows of which he used frequently to preach, chiefly to female audiences, who would often sit for many hours under his window, very busy with their bibles, and turning to the quotations, with great signs of devotion. ¶

ARTINGTON, COPPINGER, and HACKET, three enthusiasts, in queen Elizabeth's

§ GRANGER's *Biographical History of England*. Vol. 4. p. 208.

¶ IDEM, *ib.* p. 210.

beth's time, met with less gentle treatment,
 the latter of them was hanged, drawn, and
 quartered, the second died raving mad, and
 the third, recovering from his fanaticism,
 and Infanity, was pardoned. They had been
 accused of being guilty of a conspiracy against
 the queen. — “ On friday the 15th of
 “ July, COPPINGER having sent for AR-
 “ THINGTON out of his bed, declared to him
 “ that he had had a revelation, which assured
 “ him that he was prophet of mercy, and
 “ ARTHINGTON prophet of judgment; that
 “ HACKET was king of Europe, and that
 “ they were to go before him, and separate
 “ the sheep from the goats. ARTHINGTON
 “ the more readily credited this because he
 “ found a *mighty burning in himself*, which he
 “ interpreted a commencement of the angelic
 “ nature.” — “ COPPINGER magnified
 “ HACKET as the holiest man that had ever
 “ lived, except Christ : — a little after he was
 “ apprehended, he ran absolutely distracted,
 “ and never recovered his senses, but obsti-
 “ nately refusing all nourishment, died of
 “ hunger

“hunger the day after HACKET was executed.” ||

THOMAS VENNER, and his associates, were treated with no less severity.—
 “VENNER was reputed a man of sense and
 “religion, before his understanding was bewildered with enthusiasm. He was so
 “strongly possessed with the notions of the
 “millenarians, or the fifth monarchy men,
 “that he strongly expected that Christ was
 “coming to reign upon earth, and that all
 “human government, except that of the
 “saints, was presently to cease. He looked
 “upon Cromwell, and Charles II, as usurpers upon Christ’s dominion, and persuaded
 “his *weak brethren*, that it was their duty to
 “rise and seize upon the kingdom in his name.
 “Accordingly a rabble of them, with VENER at their head, assembled in the streets,
 “and proclaimed king Jesus. They were attacked by a party of the militia, whom they
 “resolutely engaged; as *many of them believed*

“ *ed themselves to be invulnerable. They were*
 “ *at length overpowered by numbers, and*
 “ *their leader, with twelve of his followers,*
 “ *was executed in January, 1660-1. They*
 “ *affirmed to the last, that if they had been deceiv-*
 “ *ed, the Lord himself was their deceiver.**”

“ Mr. JOHN MASON, minister of Water-
 “ Stratford, near Buckingham, was a man
 “ of great simplicity of behaviour, of the most
 “ unaffected piety, and of learning and abili-
 “ ties far above the common level, till he was
 “ bewildered by the mysteries of Calvinism,
 “ and infatuated with millenary notions.
 “ This calm and grave enthusiast was as firm-
 “ ly persuaded as he was of his own existence,
 “ and as strongly persuaded others, that he
 “ was the Elias appointed to proclaim the ap-
 “ proach of Christ, who was speedily to be-
 “ gin the millennium and fix his throne at
 “ Water-Stratford. Crowds of people assem-
 “ bled at this place, who were fully convin-
 “ ced

* GRANGER'S *Biograph. Hist. of England*, Vol. 4, p. 206.

“ced that this great æra would presently
 “commence; and especially after MASON
 “had, in the most solemn manner, affirmed
 “to his sister and several other persons, that,
 “as he lay on his bed, he saw Christ in all his
 “majesty. Never was there a scene of more
 “frantic joy, expressed by singing, fiddling,
 “dancing, and all the wildness of enthusiastic
 “gestures and rapturous vociferation, than
 “was, for some time, seen at Stratford;
 “where a mixed multitude assembled to hail
 “the approach of king Jesus. Every vaga-
 “bond and village fidler that could be procu-
 “red bore a part in the rude concert at this
 “tumultuous jubilee. MASON was observed
 “to speak rationally on every subject that had
 “no relation to his wild notions of religion.
 “He died in 1695, soon after he fancied that
 “he had seen his saviour, fully convinced of
 “the reality of the vision and of his own di-
 “vine mission.” †

W E

† GRANGER's *Biographical History of England*. Vol. 4. p.
 207. Note.—“See a particular account of his life and cha-
 racter by H. MAURICE, rector of Tytingham, Bucks, 1695.
 4to pamphlet.

WE have an instance of this sort of Infanity in the singular and tragical history of the family of the DUTARTRES, who were all so infatuated as to fancy that they were the only family upon earth who had the knowledge of the true God, and whom he vouchsafed to instruct, *either by the immediate impulses of his spirit, or by signs and tokens from heaven*; — and that God had revealed to them in the plainest manner, that the wickedness of man was again so great in the world, that, as in the days of Noah, he was determined to destroy all men from the face of it, except this one family, whom he would save for raising up a godly seed upon earth. This infatuation led some of them, with the approbation and aid of the rest, to commit incest and murder; and to suffer that death which was the consequence, by the hand of justice,—if there could be justice in so punishing poor deluded madmen,—with the utmost chearfulness, and even exultation, in the firm belief of their own divine inspiration, and that they should prove to the world the truth of their pretensions, by

by actually rising again on the third day. ¶

THE very extraordinary visionary Count EMANUEL SWEDENBORG, affords a striking example of *fanatical Insanity* with *maniacal* symptoms. He imagined he had the singular happiness of enjoying frequent interviews with the world of spirits; and has favoured mankind with exact descriptions of the scenes he visited, and the conversations he heard and partook of, in those wonderful excursions of a deluded fancy. “The Lord himself,” says he, in a letter prefixed to his *Theosophic Lucubrations*, “was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743, to open to me a sight of the spiritual world, and to enable me to converse with spirits and angels, and this privilege has continued with me to this day.” §

VERY

¶ This remarkable history is related at length in the *Monthly Review* for December 1779, from “*An Historical Account of the Rise and Progress of the Colonies of South Carolina and Georgia.*” 2 vols. 8vo.

§ See the *Monthly Review* for June 1770. Vol. 42. p. 445. —And for November 1778. Vol. 59. p. 365.

V E R Y similar to this were the visions of JOHN ENGELBRECHT, who, after passing many years in a state of the most gloomy and agonizing desperation, in which he had frequently been tempted to commit suicide, appeared at length, to his friends, and to himself, to die, and to be restored again to life; and fancied he had visited, during the short space from his supposed death to his resuscitation, first hell, and afterwards heaven; and was from that time freed from his *despondency*, which he had exchanged for the opposite emotions of *religious joy*.

N o w this pretended death seems to have been in reality no other than what SAUVAGES, ¶ and other *nosological*, and *pathological*, § writers, term an *Asphyxia*, or a total privation of external sense, and of all the vital motions; and was of an exceedingly short duration

¶ *Nosol. Method.* Class vi. Gen. 23. Tom. 2. Part 2. p. 401.

§ BOERHAAVII *Institut. Medicinæ.* § 829. p. 388. — GAUBII *Institut. Pathologiæ.* § 783. p. 288.

duration; for he himself tells us, that the *whole process was but of a moment's continuance, that it was much about twelve o'clock, at midnight, when his bodily hearing failed and left him, and that when the watchman cried twelve o'clock, the extatic rapture had fully passed upon him.*

BUT a short view of the symptoms of this curious disorder, as described by himself, in their gradual advancement, and decline, will sufficiently explain its nature.

“ I T was on thursday noon, about twelve
 “ o'clock, when I *distinctly perceived* that
 “ death was making his approaches upon me
 “ from the lower parts upwards;—inasmuch
 “ that my whole body becoming stiff, I had
 “ no more feeling left in my hands and feet,
 “ neither in any other part of my whole bo-
 “ dy : nor was I at last able to speak or see;
 “ for my mouth now becoming very stiff, I
 “ was no longer able to open it, nor did I
 “ feel it any longer. My eyes also broke in
 “ my head in such a manner, that I *distinctly*
 “ *felt it.* But, for all that, I understood what
 “ was

“ was said when they were praying by me ;—
 “ and I *heard distinctly* that they said one to ano-
 “ ther, *pray feel his legs, how stiff and cold they*
 “ *are become ; it will now be soon over with him.*
 “ This I *heard distinctly* ; but had no percep-
 “ tion of their *touch*. And when the watch-
 “ man cried eleven o’clock, at midnight, I
 “ heard *that too distinctly* ; and much about
 “ twelve o’clock, at midnight, the bodily
 “ hearing failed and left me too. Then was
 “ I, (as it seemed to me) taken up with my
 “ whole body ; and it was transported and
 “ carried away with far more swiftness than
 “ any arrow can fly, when discharged from a
 “ cross-bow.” —He then, after some ob-
 servations, relates what he saw, and heard,
 in the other world ; and afterwards describing
 his return to life, and telling us that he was
 twelve hours in dying, and the same space in
 recovering, he thus proceeds ; —“ remark-
 “ able it is, that as I died from beneath up-
 “ wards, so I revived again the contrary way,
 “ from above to beneath, or from top to toe.
 “ —Being now conveyed back again out of
 “ the splendorous glory, it seemed to me, as

“ if I had been replaced with my whole body
 “ upon the same spot ; and then I first began
 “ to hear again corporally something of what
 “ they were praying in the same room with
 “ me. Thus was my hearing the first of all
 “ the senses I recovered again. After this I
 “ began to have a perception of my eyes, so
 “ that by little and little my whole body be-
 “ came gradually strong and sprightly. And
 “ no sooner did I get a feeling of my legs and
 “ feet again, but I rose and stood up upon
 “ them with a strength and firmness I never
 “ had enjoyed before, through the whole
 “ course of my life. The *heavenly joy* in-
 “ vigorated me to such a degree, that the
 “ people were greatly terrified at it ; seeing
 “ that, in so rapid and almost instantaneous
 “ a manner, I had recovered my strength a-
 “ gain to such great advantage.”

DURING this supposed, and apparent,
 death, he had been carried in imagination,
 or, as he terms it, in a trance or vision, and
 set down before hell ; where he had perceiv-
 ed a dismal darkness, a thick nasty fog,
 smoke

fmoke, and vapour, and a horrible bitter stench; and had heard dreadful howlings, and lamentations: had from thence been conveyed by the holy ghost, in a chariot of gold, into the radiant and splendorous light of the divine glory, where he had seen the choir of holy angels, prophets, and apostles, singing and playing round the throne of God, the angels in the form of flames of fire, the souls of believers in the shape of luminous sparks, and God's throne under the appearance of a great splendor; had received a charge or message from God, by means of an holy angel; had had such assurances of divine favour, and felt such delight from this momentary *glimpse* of the glory of God, that he was ever after a *happy enthusiast*, and the *joy he retained from this splendid spectacle was so very great and unspeakable in his heart, as to surpass all kind of description.*

AFTER this he had, for several years, frequent visions, and revelations, sometimes in the day time, and with his eyes open, and always without any of those symptoms of

disorder which had preceeded his first vision : lived sometimes, as he assures us, for eight, twelve, and thirteen days, and even for three weeks together, without eating and drinking ; for the space of three quarters of a year without the least wink of sleep ; and once heard with his bodily ears, for one and forty nights together, the holy angels singing and playing on the heavenly music, so that he could not help joining them ; and the people who were with him were so much affected with joy, as to be unable to sleep likewise, and often continued singing along with him almost the whole night through.

I have been the more minute in this account of JOHN ENGELBRECHT, and other *enthusiasts*, because an attempt is now making, by an apparently serious and well-meaning christian, to give credit to his almost forgotten revelations, and the reveries of some other Dutch and German mystics and visionaries, by publishing them in an English dress, and in a cheap form, at a time when enthusiastic, and mystical notions are gaining but too much ground in this kingdom, among the weak,
the

the ignorant, and the credulous : for though it be allowed that they may possibly do some good among the populace, by rousing men's attention to religious matters, and exciting them to sobriety, and seriousness ; yet it seems not improbable that they may, in the end, do more harm, by giving too much scope, and consequence, to *feeling* and *imagination*, and by impairing and blinding the understanding. †

T H E next, and only instance, more, of fanatical Insanity, which I shall here relate, exhibits a specimen of the more common effects of an indulgence in enthusiastic notions, and feelings.

“ N O V I ante plures annos fœminam,
“ vere per viginti quinque annos sapientem,
“ quæ

† For a more particular history of this extraordinary man, and his wonderful visions, I refer the reader to a recent publication, called—“ *The divine Visions of JOHN ENGELBRECHT, a Lutheran Protestant, whom God sent from the dead to be a preacher of Repentance and Faith to the Christian World : translated from the original German by FRANCIS OKELY, formerly of St. John's College, Cambridge, in 2 vols. 12mo.*”—from which I have extracted the above account.—See Vol. 1. p. 2. 56. 57. 58. 60. 68. 73. 75. 78.

“ quæ, malo fato, Herneutarum sectæ ad-
 “ dicta, tota & unice sacro amore servatoris
 “ nostri flagrans, tota huic ideæ noctu diuque
 “ dedita, sic cerebri tonum fregit, ut intra a-
 “ liquot menses fatua fieret ; agni tamen sui
 “ adeo memor, ut illam per semiannum
 “ quotidie visitans, variisque alloquens ser-
 “ monibus, nullam unquam aliam vocem
 “ obtinere potuerim quam *mi suavis agne*
 “ (*mon doux agneau*;) & hanc omni semi-
 “ hora, demissis semper oculis, edebat, &
 “ nullum aliam per sesquiannum edidit ; quo
 “ lapso tempore penitus tabida periit.” †

“ *I knew a woman, several years ago, who,*
 “ *after conducting herself for five and twenty*
 “ *years together as a woman of sound sense and*
 “ *understanding, happening, in an evil hour, to*
 “ *associate with the sect of Herneuters, experien-*
 “ *ced the most ardent emotions of love to our savi-*
 “ *our, and to him alone, and dwelling entirely*
 “ *on this idea day and night, so destroyed the tone*
 “ *of the brain, that in a few months she*
 “ *became*

† TISSOT de *Valctud. Literator.* p. 22.

“ became an idiot ; and yet retained such a recollection, of the lamb of God, on whom she had thus wholly fixed her thoughts, and affections, that though I visited her and talked to her in a variety of ways, every day for half a year together, I could never get a single word from her, but my sweet lamb ; and this she would repeat about every half hour, always sitting with down-cast eyes, and never uttering a single syllable besides, for the space of a year and half, at the expiration of which term she died perfectly wasted to a skeleton.”

THE antients esteemed *enthusiasm* to be a peculiar sort of Infanity, sometimes occasioned by disease of body, sometimes by erroneous notions, and sometimes by the immediate influence of Apollo. In all these cases it was supposed, as the very term implies, that the *enthusiast* was actuated, either in imagination, or in reality, by the inspiration of a divinity ; and that while in the two former he mistakingly pretended to, in the latter he really possessed, the gift of foretelling future events. It is no wonder, then, that the ideas of *enthusiasm*, *madness*, and *divination*, were considered

considered on many occasions, as almost inseparable ideas ; and that the terms were frequently used as synonymous ; as may be seen by consulting, among others,* the writings of PLATO,¶ ARETÆUS CAPPADOX,|| CÆLIUS AURELIANUS,§ and PAULUS ÆGINETA.† But as a rational christian can allow of no such inspiration, but what was given to Christ, and to the prophets, and apostles ; we must of course conclude that the *pretenders* to divine illumination, and the gift of prophecy, were among the antient heathens, as they have since been among modern christians, of two sorts ; and were either no better than *insane*, or were downright *cheats and impostors*. The *latter* became such, either from private views of ambition, reputation, and emolument, a zeal for the public good, or an attachment

* SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 135. Obs. 7.

¶ In PHÆDRO.

|| *De Causis & Signis Morb. Diuturn.* Lib. 1. cap. 6. p. 33. B.

§ *Morb. Chron.* Lib. 1. cap. 5. § 144. p. 325. and § 150. p. 327.

† *De Re Medica.* Lib. 3. cap. 14. p. 20. l. 8.

tachment to the interest of a party ; as seems to have been the case with NUMA, APOLLONIUS TYANÆUS, SERTORIUS, and many others : or, like the priestesses of Apollo, they were such from the very nature, and necessity of their office.

WILD gesticulations, incoherent ravings, foaming at the mouth, and convulsive motions, being looked upon as symptoms of the workings of the divinity within, these were always assumed by the Pythoneses, and have in all ages had a principal share in the artifices of such kind of impostures. But as the body cannot be thus agitated without much exertion of mind, and enthusiasm cannot be well, and frequently, imitated, as interesting characters on the stage cannot well be represented, till the mimic forgets himself, and feels the emotions, and imagines himself in the very situation of the character he is exhibiting ; so many of these impostors, either through the violence of their exertions, the long habit of personating madness, and the really enthusiastic feelings which a zeal for

Q q

the

the honour of their God has excited, or with which natural constitution has endowed them, might possibly, in the end, actually experience the Insanity they had so often feigned; and such Insanity, it may naturally be supposed, might sometimes terminate in idiotism. Granting the probability of this representation, we may hence possibly account for the veneration which, in some countries, and especially in the more eastern, is paid to madmen, and idiots; and for the belief that they are the peculiar favourites, and are often honoured with the inspiration, of heaven.

(16.)—*Desponding Insanity.*—DESPONDING INSANITY is a groundless apprehension of having lost the favour, and irretrievably incurred the resentment of the deity; and of being, destined, in consequence of some supposed unpardonable offence, which, if real, is usually at the worst but trifling; and is not uncommonly merely imaginary, to the most unrelenting severities of everlasting torment: and is frequently accompanied with the dread of immediate, and temporal, while it anticipates the horrors of future, and eternal, condemnation, and punishment.

T H I S

T H I S variety may be connected with superstition, or with enthusiasm, or with a mixture of them both ; and may therefore either precede, or follow both *superstitious*, and *fanatical Infanity* : but while it is capable of uniting itself with the former ; it can only alternate, as it often does, but can never exist in immediate combination, with the latter.

T O refuse all kinds of nourishment, and to have the most invincible, and unremitting propensity to suicide, are symptoms familiar to this deplorable variety of *pathetic Infanity* ; and can no way be accounted for, but by the intolerable horror of those dreadful feelings, and that frantic distress, which, though in part arising from views of futurity, make the unhappy sufferers under this shocking calamity sensible only to their present agonies, which at any rate they are eager to exchange : and by that self detestation, on account of the supposed enormity of their guilt, and that full conviction of its atrocious and unpardonable nature which render them impatient to meet an evil which they know to be inevitable, which at best cannot long be delayed, and of which the

actual suffering can scarcely be more painful than the anticipated apprehension ; and ready, and eager to inflict on themselves the merited punishment of their hardened, aggravated, and unexampled crimes. I have known patients of this sort express the most violent resentment and indignation against themselves ; and, though firmly persuaded that they were destined to eternal damnation, yet so bent upon quitting the present load of misery, as to expostulate with their friends on the cruelty of their care—in preventing them from executing this desperate purpose,—in detaining them in a state of such exquisite anguish, as could not easily be exchanged for a worse,—or in preventing the execution of vengeance on a wretch for whose unprecedented wickedness and impiety no punishment could be too severe. Such motives, and such reasoning, may appear too irrational and inconsistent, to be real ; but it must be remembered that they are the motives, and the reasoning, of madmen, with whom nothing can be so incredible as not, on some occasion or other, to gain belief ; or so absurd, as not to become a motive

tive of conduct. Of this I am certain, that I have endeavoured to exhibit a true picture, though I am sensible it is a very imperfect one, of what I have repeatedly seen, and carefully attended to.

THIS truly pitiable disorder is not ill delineated by WIERUS.† And ZACUTUS LUSITANUS relates a curious instance of it, which had acquired, as it is apt to do, *ideal* symptoms ; and was cured by an extraordinary stratagem.|| Indeed cases of this kind are so common, that few can have lived long in the world, and been at all attentive to such occurrences, but must, at one time or other, have had an opportunity of observing it. It is finely painted by the picturesque pencil of our inimitable SPENCER, in the *ninth* canto of the *first* book of his *Fairy-Queen* ; from which my reader will pardon me, if I transcribe,

† WIERI de Præfig. Dæmon. Lib. 3. De Laniis. cap. 7. §. 5. p. 182.

|| ZACUTI LUSITANI de Prax. Med. Admirand. Lib. 1. Obs. 49. p. 11. Operum Tom. 2. ad calcem, & de Med. Princ. Hist. Lib. 1. Obs. 39. Operum Tom. 1. p. 75.

scribe, in this place, the three following beautiful stanzas : —

The knight was much enmoved with his
 speech,
 That as a sword's point through his heart
 did pierce,
 And in his conscience made a secret breach,
 Well knowing true all, that he did re-
 hearse,
 And to his fresh remembrance did reverse
 The ugly view of his deformed crimes,
 That all his manly powers it did disperse,
 As he were charmed with inchaunted rimes,
 That oftentimes he quak'd, and fainted often-
 times.

In which amazement, when the miscreant
 Perceived him to waver weak and frail,
 While trembling horror did his conscience
 dant,
 And hellish anguish did his soul assail ;
 To drive him to despair, and quite to quail,
 He shew'd him painted in a table plain,
 The damned ghosts, that do in torment
 wail,

And

And thousand fiends that do them endless
 pain
 With fire and brimstone which for ever shall
 remain.

The sight whereof so throughly him dis-
 may'd,
 That nought but death before his eyes he
 saw,
 And ever burning wrath before him laid,
 By righteous sentence of th' almighty's
 law :
 Then 'gan the villain him to overcraw,
 And brought unto him swords, ropes, poi-
 son, fire,
 And all that might him to perdition draw ;
 And bade him chuse what death he would
 desire :
 For death was due to him, that had provok'd
 God's ire. *

13. I N APPETITIVE INSANITY there
 is *an immoderate, and ungovernable, desire,*
of

* Stanza XLVIII, XLIX. and L. Vol. 1. p. 140.

of gratifying an APPETITE, without that regard to modesty, and decency, which is commonly observed even by the most dissolute, when in their right minds : and as the disorder advances, it usually, sooner or later, discovers such other symptoms as evidently indicate a distempered brain.

THIS species of Insanity is, in some cases, very slow, and gradual, in its progress, free from impetuosity and violence, and assumes, as circumstances determine, without relinquishing its own peculiar symptoms, an appearance of *impulsive*, or of *distressful pathetic*, and sometimes of mildly *maniacal* Insanity : in others it is as rapid and violent, as it is indecent, disgusting, and shocking ; and readily acquires turbulently *maniacal*, and not very rarely *phrenitic* symptoms.

IT usually attacks those, who, though in a single state, and under the outward restraint of an artificial modesty, have imprudently indulged in the wantonness of lascivious thoughts, and amorous desires, of which they had neither the sanction of law, nor of custom

custom, nor of religion, to pursue, without guilt, or blame, the irregular gratification. But though it most commonly attacks such as have thus secretly cherished a forbidden flame; yet the purest, and most immaculate, in thought, and conduct, are not perfectly secure from its invasion. Certain conditions of body may sometimes induce the disorder, without the previous existence of any mental turpitude. But whatever may be the exciting cause, it rarely discovers itself till it has risen to a considerable height, and has acquired such vigour as to overcome, and break through the very strong barriers, and powerful restraints, of modesty, and decorum.

As it exists, with some necessary difference of symptoms, in the different sexes, it may be divided into two varieties: to which there will be no difficulty in appropriating names; since a disorder of this sort in men, has already acquired the appellation of SATYRIASIS; * and, in the other sex, that of NYM-

R r

PHO-

* Vide ARETÆI CAPPAD. *de Causis & Signis Morb. Acut.* Lib. 1. cap. 12. p. 25.—PAUL. ÆGINET. *de Re Medicæ.* Lib.

314 DEFINITION and [Notion

PHOMANIA, † But it may be proper to observe,

Lib. 3. cap. 56. p. 95.—GALENI *de Tumorib. præter Naturam*; in LACUNÆ *Epitom.* p. 708. l. 65.—BONETI *Polyalb.* Lib. 4. cap. 75. Tom. 2. p. 1195.—SAUVAGESII *Nosol. Method.* Class. viii. Gen. 13. Tom. 3. Part. 1. p. 339.

A very curious case of this kind is circumstantially related by WIERUS, which I shall here transcribe, as exhibiting a pretty exact specimen of the Insanity which I mean to discriminate under the name of SATYRIASIS. His words are these:—

“ Scribit PAULUS GRILLANDUS, quendam hispanum clericum & decretorum doctorem anno ætatis suæ quadragesimo quinto Romæ quarundam juvenum monialium amore captum, quas & formæ venusta sæpius in monasterio visitans, verbisque & muneribus ablandiens, usque adeo deperiit, ut nocte dieque, tam somnians quam vigil, nihil aliud, nisi earundem amplexus concubitusque meditaretur corde, verbo, gestis, & signis: paulatim & eo venit amentię, quum clericus esset, ut se ecclesię sponsum, & moniales ejusdem sponsas esse palam assereret; hoc usus argumento, quod dicerentur sponsę christi, qui representatur per ecclesiam: hinc concludebat, sponsum & sponsas spirituales, hoc est sacerdotes & moniales, posse simul carnaliter congregari sine peccato, & Deum ita præordinasse, ac se putare summum bonum in ejusmodi congressu esse positum. Eadem insuper juvenculis sæpius prædicabat. Tandem quoque orationes et preces nefarias componebat, quibus apud Deum & alios instabat sanctos, ut maximas vires in renibus posset consequi, in lumbis vero talem calorem, ut abundantur & sæpenumero suam posset explere libidinem: deinde ut diva Cecilia, Ursula, Magdalena & Clara ex dono specialis gratię mentibus monialium iisdem nominibus nuncupatarum infunderent, nullum fieri posse opus magis Deo meritorium, quam carnaliter commisceri, crescere & multiplicare, citra ullam personarum distinctionem, & voti castitatis læsionem, idque Deo placere magis quam holocaustum sive sacrificium: ut item illarum corda inflammarent amore ardenti erga sacerdotem ecclesię sponsum,

ne

serve, that I use the term SATYRIASIS in a more limited sense than most medical writers, who extend it to disorders, which I, who confine it to Insanity, am obliged to exclude, and who reckon symptoms, as essential, which, however frequently they may occur in this variety of appetitive Insanity, are merely concomitant, do not necessarily enter into the idea of the disorder, and, I have

ne ejus vota carnalia maxima cum humilitate adimplere, mandatisque ut veri patris parere gravarentur, &c" — *De Præstig. Dæmon. Lib. 3. de Lamiis. cap. 7. p. 181.*

† SAUVAGESII Clafs. viii. Gen. 14. Tom. 3. Part. 1. p. 345.—SAUVAGES, and others, reckon both NYMPHOMANIA and SATYRIASIS distinct genuses from *Insania*; because they are not always accompanied with what they call *Delirium*, that is with *ideal Delirium*. Nor do I here mean to comprehend every disorder to which others have given this appellation; but such only as shall be found, on strict examination, to be included in my definitions. The case of *Satyriasis* in the preceding note is plainly so; and all the instances of *Nymphomania*, which have fallen under my observation, have been accompanied with other indisputable symptoms of Insanity. — See also — BARTHOLINI *Hist. Anat. Rar. Cent. 2. Hist. 69. p. 258.* — SCHENCHII *Obs. Med. Rar. p. 134. Obs. 4.* — ZACUTI LUSITAN. *Prax. Med. Admir. Lib. 2. Oper. Tom. 2. ad calcem. p. 64. Obs. 93.* — SENNERTI *Medicinæ Pract. Lib. 4. Part. 2. Sect. 3. cap. 5. Operum omnium Tom. 4. p. 688.*

have reason to believe, do not always exist. What these symptoms are will readily be seen, by comparing the passages, referred to in the notes, with the definition which I have given above.

I have already mentioned that all these species of Insanity may be variously combined, and frequently interchange, one with another. It may be proper farther to remark, that the same patient sometimes goes through several kinds of Insanity,—which may be reckoned in such cases, as so many degrees, or stages, — during the course of the same illness. Of these combinations, and changes, there is almost an endless variety. One remarkable, and not uncommon transition of Insanity, is from great dejection, and distress, to ease and cheerfulness, and sometimes to an uncommon flow of spirits. But most frequently it retains its character of liveliness, or anxiety, elevation, or depression. In general, all kinds of Insanity, so far as they arise from mental constitution, and are not the sudden effect of any accidental bodily disease, may be considered
as

as proceeding from *two* different, and opposite constitutional *sources*; — in one of which the characteristic temperament of mind may properly enough be called FANCIFUL, — and in the other, THOUGHTFUL. The first degree of Insanity in the former case may be called *flighty*; and the first in the latter *melancholy*. The following scheme will show the natural progression of these constitutional temperaments of mind from their sound state, if they can ever strictly be said to be in a sound state, to the height of disorder, and Insanity; and from thence again to their ordinary state of sanity.

1. Fanciful — flighty — $\left\{ \begin{array}{c} \text{—maniacal—} \\ \text{—phrenitic—} \\ \text{—maniacal—} \end{array} \right\}$ flighty — fanciful
2. Thoughtful — me- $\left\{ \begin{array}{c} \text{—maniacal—} \\ \text{—phrenitic—} \\ \text{—maniacal—} \end{array} \right\}$ melancholy — thought-
lancholy — ful

FROM the first of these constitutional classes it appears obvious why — “*great wits to madness nearly are allied.*” — Both of them, where the disorder was not brought on by some disease of body; or other very powerful
exciting

exciting cause, as intense study, the violent passion of love, sudden terror, or the like, which spare neither weak nor strong faculties,—are usually the attendants of a *weak judgement* : — but with this difference, that in the *first case* the *imagination* is chiefly in fault ; and in the *second* the *affections* : the *Insanity* in the *one* arising from too slight and hasty combinations of fancy, and an increased activity of that lively faculty ; and in the *other*, from violent, and unreasonable, attachments and aversions ; — both of which originate from, or tend to produce, *weakness of judgment*. Persons, therefore, who are thus constitutionally disposed to one, or other, of the above-mentioned classes of *Insanity*, have *active imaginations*, *strong* and *permanent affections*, and *weak judgements* ; though ingenious, witty, and acute, they are usually conspicuous for the want of that sober investigation in matters of reasoning, and of that prudent moderation in the conduct of life, which characterize men of cool heads, and sound understandings : — with regard to RELIGION, they are apt to run into *superstition*, or *enthusiasm*, on the one hand

hand, or into *infidelity* on the other, overleaping that temperate mean within which a better judgment would have restrained them ; — with regard to MORALS, to deviate either into *austerity*, or *licentiousness* ; — and with regard to their HEALTH, are either incautious, and intemperate *free livers*, or anxious, and scrupulous *valetudinarians*.

It may, also, be noticed, that Insanity appears sometimes to be EPIDEMIC ; and either to derive its origin from some accidental, and temporary, state, and constitution, of the atmosphere, which fits it to produce such bodily disorder as has a tendency to affect the brain, in a certain, and determinate manner ; or to take its peculiar turn from the prevailing notions, and fashionable prejudices, of the times, or places, in which it occurs. Of the *first* sort of *epidemic Insanity* we have instances in the cases — of the Milesian virgins, and of the French women of Lyonnois, who hanged and drowned themselves in great numbers, as has already been mentioned, without any obvious

vious cause ; ¶ — and of those who formerly, in Germany, were affected with what was called, by the medical writers of those days, who saw and described the disorder, *Saint Vitus's Dance* ; || as well as of those in Holland, who, in the year 1373, were in like manner affected with an epidemic propensity to dance, which so readily communicated itself to such as looked on with too much attention, that it was attributed by the populace to the possession of the devil, and was called *Saint John's Dance*. † — Examples of the *second* have been numerous both in antient and modern times ; and have grown out of the superstition, and enthusiasm, of almost every country. Such was the Infanity, which took its character from the fanaticism of the crusades ; from the romantic notions of chivalry ; from the absurd belief of posses-

¶ SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 137. Obs. 1.
— See above p. 264.

|| SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 136. Obs. 8.—
See above p. 208.

† SAUVAGESII *Nosol. Method.* Class viii. Gen. 19.
Tom. 3. part 1. p. 389.

possessions, § and witchcraft,* which have led many to confess, on their trials, this imaginary crime, though they knew that death was the inevitable consequence, —not a few to believe that they were bewitched, or possessed, —and some to persuade themselves that they had actually been tempted to enter into a compact with the devil. ¶ In short, as all these absurdities abounded in the dark ages of ignorance and credulity, || so the several
 forts

§ SAUVAGESII *Nosolog. Method.* Class viii. Gen. 19. *Dæmonomania.* Tom. 3. Part. 1. p. 393. —SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 138, 1. 139, 2. —BARTHOLINI *de Morbis Biblicis* cap. 19. p. 82.

* SAUVAGESII *Nosolog. Method.* Class viii. Gen. 19. *Dæmonomania Sagarum.* ib. —WIERI *de Præstig. Dæmon.* Lib. 3. *De Lamiis.* cap. 5. p. 177. cap. 14. p. 206. n. 8. —DE HAEN *de Magia.* Part. 2. cap. 1. p. 64. n. 14. —JOAN-NIS CLERICI *Logica, Ontologia, & Pneumatologia.* p. 348. *Pneumatolog.* Sect. 2. cap. 5. —BARTHOLINI *de Morb. Biblicis.* p. 82.

¶ SCHENCHII *Obs. Med. Rar.* Lib. 1. p. 138. Obs. 1.

|| “Our forefathers, says ADDISON, looked upon nature with more reverence and horror, before the world was enlightened by learning and philosophy, and loved to astonish themselves with the apprehensions of witchcraft, prodigies, charms, and inchant-
 ments.

forms of epidemic Insanity, which have been stamped with a similar character, have been the peculiar production of those ages ; and if now, at any time, a solitary instance of a like nature discovers itself, it is always found to take possession of the weak, the ignorant, and the credulous. Nor can we exclude from this second division in the catalogue of epidemic Insanity, the pretended astrologers, conjurers, alchemists, and rosicrucians, who flourished about two centuries, or more, ago ; among whom, in England, were, the celebrated JOHN DEE, with his prophet, or seer, EDWARD KELLY, who, as HUDIBRAS informs us,

—— did all his feats upon
 The devil's looking-glass, a stone ;
 Were playing with him at bo-peep,
 He solv'd all problems ne'er so deep, ¶——
 the

ments. There was not a village in England that had not a ghost in it, the church-yards were all haunted, every large common had a circle of fairies belonging to it, and there was scarce a shepherd to be met with who had not seen a spirit." — SPECTATOR Vol. 6. No. 419. p. 106.

the no less remarkable Dr. SIMON FORMAN, and many others ; who, though usually esteemed impostors, appear to have been as much cheated themselves, as they were disposed to cheat others ; and, if they were in some degree rogues, they were also, in no small degree, silly fools, and madmen ; and as much misled by a deluded imagination, as their more respectable brethren, the superstitious devotees, and fanatical enthusiasts, who abounded in the declining state of christianity, and at the dawn of the reformation, while the mists of ignorance, which are now disappearing before the mild illumination of reason and truth, overclouded and darkened those divine lights of the mind, and involved in gloom, and obscurity, the engaging beauties of pure and rational religion.

SUCH insane persons, as do not recover, remain gloomy, or fanciful, or become idiots ; and sometimes have returns of maniacal Insanity, at uncertain, and irregular intervals.—As for regular intervals, they are seldom met with :—and though many are thought by
their

their friends to be affected by the FULL and CHANGE of the MOON, I could never clearly, and certainly, perceive any such *lunar influence*. I do not assert that these relative positions of the moon have no influence in producing fits of Insanity : there is some plausibility in the opinion that they have ; and many instances are related by medical writers in its support : but written cases are often inaccurate, and fallacious : if such cases really exist, I think I have reason to believe that they are exceedingly rare.

The End of the First Volume.



A CATALOGUE of the principal Books
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Volume ; with an Account of the EDI-
TIONS made use of.

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nuo revisa, correctæ & aucta, in VI Tomos distributa ;
&c. Cum Vita Auctoris. in Volum. III. divisa. Folio.
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